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FREE THOUGHTS
CONCERNING RELIGION;
OR,
NATURE VERSUS THEOLOGY.

BY
ANDREW JACKSON DAVIS,
AUTHOR OF
"NATURE'S DIVINE REVELATIONS," "GREAT HARMONIA," "PRESENT AGE AND INNER LIFE," ETC., ETC.

REVISED, RESTEROTYPED, AND ENLARGED.

BOSTON :
COLBY & RICH,
BANNER PUBLISHING HOUSE,
No. 9 MONTGOMERY PLACE.
1890.

Entered according to Act of Congress, in the year 1872,

BY ANDREW JACKSON DAVIS,

In the Office of the Librarian of Congress, at Washington.

TO THE READER.

THE following "THOUGHTS CONCERNING RELIGION" were delivered by the Author at the Hartford Bible Convention. They are republished in order to meet objections which generally prevail in reference to the propriety of making Religion and Theology topics for free investigation and free discussion. The author has presented his "impressions" in a fair and forcible style, which even the most superficial reader cannot fail to comprehend. It is hoped and believed that the author's "FREE THOUGHTS" will find their acquaintance in thousands of minds.

THE PUBLISHER.

THOUGHTS CONCERNING RELIGION.

THE course of Nature is marked by vast and mighty changes. In the lower departments of the physical world one set of circumstances continue till their mission is completed, when they gradually expire, and from their ashes a *new order* of things is born into existence. Every great general *improvement* in the physical aspect of the globe, every magnificent alteration in the relation of things, is preceded, accompanied, and succeeded by some grand announcement and startling demonstration. The formation of mountains—those glorious symbols of everlasting truth—was accomplished by the most terrible convulsions. From centre to circumference the terrestrial *ball* is shaken, portions fall while others rise, the earth trembles and quakes, and so are made the lofty mount, the beautiful valley, the undulating landscape, and the ocean's bed. But observe: terrible changes are *never* terrible in fact!

Every alteration in Nature's domain is invariably succeeded by *better* circumstances. It is only man's short-sightedness which hinders his perception of the future good.

So in the religious world. There are circumstances—conditions of mind and organization—which demand a change. And he who interrogates the page of progress on this point receives back the answer, that in the religious world great and startling alterations have from age to age occurred—disturbing, for the time being, the body of mankind with paroxysms of dreadful apprehension. But these changes are inevitable—indispensable, in fact, to the development and education of the world. The mounts of truth, the vast territories of reform, are thrown up out of dogmatism and despotism by stupendous efforts. And the genius of history, with pen and ink ready, stands ever near to record the causes and consequences of the alteration. So posterity and subsequent generations are enlightened; and the world at last learns the lesson, that Truth, like the ocean's tide, is ever onward and resistless.

There is nothing strong enough to stay the immutable workings of this principle of change, this law of alternation, this method of the universe! Kings, priests, and tyrants utter heart-rending groans, and

remonstrate bitterly at the awfulness and majesty of Change. Wherefore? Because they are so delightfully circumstanced in external things, and so strongly intrenched in the compelled ignorance and consequent servitude of the masses! But, thanks to the Supreme Power of the universe, the law of reform works unchangeably onward, and the dreaded hour at last arrives. *The voice of justice*, so long silenced by prevailing powers, is heard thundering o'er palace and cathedral; and all time-sanctified institutions are invaded by the disciples of REASON, notwithstanding the lamentations of their conservative proprietors and dreamy inhabitants!

The object of this Convention * is to explore and investigate *the origin, authority, and influence of the Old and New Testaments.*

What a question for the nineteenth century! In the opinion of many well-meaning persons, a convention with such an object in view, can be nothing less than an act of supererogation. They suppose the origin, authority and influence of the Testaments to be as well established as the sun in the heavens. This *supersti-*

* The Convention here alluded to, as stated in the preface, was the "Hartford Bible Convention" of 1853. By bearing in mind the fact that the author delivered the above at this Convention, the reader will understand the application of the references made to it in subsequent paragraphs.—ED.

tion is the chief in Christendom. Unaided by the revelations of science, how could the early inhabitants give us a Bible without mythology and errors? Without a philosophical and historical understanding of the *origin* of the Bible, how can we estimate its *authority*? Without a knowledge of the cause and extent of its *authority*, how can we ascertain the merits and demerits of its *influence*? These, surely, are the questions for this age, because this age, more than any other, possesses the requisite information to answer them. The miracle of *Joshua* could not be answered until the immutable laws of planetary harmony were discovered; the cosmological theory of *Moses* could not be answered until the science of geology was developed. As these sciences have *for the first time* gained a footing among the people, even so for the first time are the people *prepared* for the examination of the questions before this Convention.

In certain prudential minds are dwelling diverse doubts respecting the *utility of conventions*, either as instruments of good or exponents of truth, more especially when called to the consideration of sacred themes. Most persons are educated to regard religion as too holy a matter for debate. I think that anything is too holy for *an angry debate*, but *nothing is too sacred for calm investigation!*

As every fountain declares the impurities and excellences of its own waters, so in this Convention, where *individuality* of character is particularly encouraged, must each speaker stand, in presence of his own conscience, responsible for the utterances of his nature. This is free discussion. And my recommendation to each one is, Be watchful, lest in the exercise of this blessed privilege, you get too much *inspiration* through combativeness instead of conscientiousness; and, in your anxiety to enforce a proposition, be careful lest your thoughts fall from the magnificent posture of *principles* to the common error of personalities. The Convention, if conducted with these simple precautions, cannot fail of doing good.

I have said that no matter was too sacred for *calm* debate. The plea that religion is too delicate and divine for analytical examination, is in my estimation, the excuse of *unsound* and *timid* minds. My eternal motto is, "Any theory, hypothesis, philosophy, sect, creed, or institution, *that fears investigation*, openly manifests its own error."

We do not plant ourselves gladiatorially in the arena as mere antagonists and combatants—not as mere destructionists, extremists, and infidels—but in fraternal love, as the disciples of God-given REASON, as the uncompromising advocates for universal liberty of body and

soul, as *constructionists* and lovers of moderation and temperance in all things, and as unflinching *believers* in the existence and universality of Eternal Truth. Thus armed and equipped we come forth, and call upon every individual to bring his best thoughts on the points at issue before this Convention. The plea that religion is too sacred for public discussion appears transcendently *absurd* when it is recollected that this subject is publicly debated in every pulpit in Christendom! But there is no freedom in it. Every stamp of mind is engaged in discoursing *religion* to the people. But it is all priestly and dogmatic. It is done in the *pulpit*—a consecrated battlement, where laymen, no matter how talented and accomplished, are not allowed to enter! But we come to the *freeman's pulpit*—to the public rostrum—and invite hither the victims of the other mode of discussing religion. We urge them to prefer their charges, state their *grievances*, put their objections; and the candid devotees of whatever creed are hereby warned to appear before a public tribunal, and defend their theology and their interpretations of it, against the aspersions of disaffected minds.

Our course may be condemned, but let it be duly remembered that the *causes* for calling this Convention would not exist if Christendom were blessed with *Free Pulpits*. By free pulpits, I mean churches where the

reformer, the temperance man, the anti-slavery man, and the man of science, can go and lay his principles before the people—churches where conscience is kindly treated, where the law of individual liberty is worshipped.

Instead of this—which would do away with all necessity for Bible Conventions, and with all independent meetings for free discussion—the minister is encouraged in his efforts to denounce and defame any new movement with his accustomed dogmatism, encouraged to prejudice the people against a matter of which they know absolutely nothing ; and then, like the despotism of the Austrian government, the pulpit official closes up as far as possible every avenue to the presentation of a defence from the parties aggrieved. And what effects do these religious circumstances develop ? I will show you. The people, conscious of having much truth, are driven at last from the pulpit of dogmatic theology to the platform of free discussion. And the consequence will be, that *the public rostrum will supersede the pulpit in value and for purposes of instruction.* Yea, our course may be condemned, as were the developments of Galileo; but I tell you that this Convention is but *the effect* of a set of circumstances in the religious world, which even one-sided and bigoted minds must

apprehend and confess. When the cause is removed, the effect will disappear.

Most persons are educated to regard religion as being too holy for public debate. But what is education? It is an implantation of certain symbols of thought, transferred from one mind to another, as the artist paints on canvas. Thoughts are not given in this way, but the symbols or forms of expression into which the internal forces of the mind flow up. All the liquid elements of mentality are formed and fashioned in accordance with the symbols placed upon the mind by the hand of the master—just as water takes the exact shape of the vessel into which it is poured!

Is education, then, a sacred and reliable authority? How do you know whether the writer of the Shorter Catechism was correct or incorrect? How do you know whether the religion of Moses was right or wrong? God speaks in the sanctuary of the living soul! He writes his religion upon the everlasting hills. It is simple, grand, universal. It never changes. But do symbols remain unchanged? The Old Testament idea of justice is our idea of revenge. The old conceptions of God will suit the modern devil. What though the Hindoo be educated to believe certain religious thoughts, is he therefore to be left undisturbed? Do not Christians send missionaries to place Christian symbols upon

the heathen's mind? Shall we not, therefore, as Nature's missionaries, place Nature's symbols upon the Christian mind? The heathen loves his idols which man made; the Christian loves his Bible which man made; but we love Nature—physical, spiritual, and celestial—which God made, and perpetually sanctifies with the undying glories of his Spirit.

Let us discriminate between religion and the symbols or *vessels* which are supposed to contain it.

If we have *wrong* symbols, the shape of our religion will be also wrong! Man outgrows the clothing of his youth: may he not also outgrow the symbols of his religion? The essence of all religions may be immaculate, which I fully believe, but if the symbols containing it be deformed, does it not follow that the shape of the religion would be correspondingly defective?

If you admit the probability of this proposition—which I think you cannot escape—then, let me ask, how can you inform your own mind whether or not your religion be in the proper shape, unless you make the subject a theme for calm investigation? “Agitation of thought is the beginning of wisdom.” But you *fear* to investigate! *Anything which fears investigation openly manifests its own error.* Do you *fear* to investigate religion lest you be led away from the smile of Heaven? What a groundless, ignorant fear! Is not

heaven illimitable as the universe? Is not God every where present? Can you be led away from a Divine Spirit who is “before all things, and in whom all things consist”? Do you fear that by investigation you shall cease to be religious? Nay, nay, fear not; for true religion is the life of the soul! The love of worship is the strongest love, although in different natures it has different modes of manifestation. Religion and human existence are one and the same in essence.

Suppose the Emperor Constantine saw fit to call a convention of bishops and laymen for religious purposes; and suppose he and they, after much confusion and dispute, decided upon what books should be regarded as “the Word of God,” and *what books* should be rejected as *spurious gospel*—thus, by virtue of *external authority*, manufacturing for the whole world, and for all subsequent generations, *religious symbols* through which the human soul commonly thinks of divine and spiritual things—suppose all this to be historically true (which it is)—let me ask: Are we not *as fully* authorized, by an example or precedent so conspicuously set, to call another convention, to consider whether any emperor or bench of bishops have a *peculiar right* to determine the shape and pattern of our religion? Religion was not *too sacred* for investigation then! Why should it be too sacred now?

Still you question the *utility* of conventions for this purpose? You think free discussions do not develop truth—that people are too combative and impetuous—that the cords of bigotry are tightened by the fierceness of opposition to it. But my reply is, That conventions are useful only as ploughs are good for the soil—they turn up *new ground*, break away poisonous weeds, and demolish old stumps, for the subsequent planting of good seed.

Free interchange of thought and feeling is the only way to wisdom. Man's mind is developed by contact—is educated by the individualization and comparison of facts. Mind must first discover facts; then those facts must be by themselves examined; then they must be placed in contrast and juxtaposition; and then, from the latter arrangement, which comes within the jurisdiction of every rational being, there flow out certain definite *conclusions*; and these conclusions, the mind, by virtue of its constitution, is constrained to accept. Faith is the subject of volition. Like all organized bodies, human minds yield to the strongest pressure. Faith comes from evidence. “He that believeth *not* shall be damned.” Should a man be damned for a thing which he cannot help? When properly applied to our faculties, the strongest proof makes the deepest impression.

According to this certain law, let me ask: How can a mind understand *religion* without investigation. A man may be a devoted frequenter of some particular church—may have listened with delight and edification to the exposition of a certain form of religious belief—but, having never compared one creed with another, what does he know of the foundation of popular theology?

He may read all the publications of his denomination—may know the Bible by heart—what does he know of real mental liberty?

I tell you that such a man is a thorough bigot! Should a reformer appear, this religious man, with the contents of the Bible at his tongue's end, begins his opposition by quoting texts. But as to whether these texts rest upon any divine authority or not, he never stops to inquire, nor any one else. If the Bible says so, that is all-sufficient! Now what can such a mind know of impartiality and open-mindedness? What knows he of the glorious matrimonial principles whereby the universe was built, by which men and globes alike are regulated?

Concerning these things he is ignorant, for he would not be “wise above what is written.”

And so, how profoundly does he abhor and condemn a Bible Convention! He is *sure* no good can come of it! In his opinion, it is as much as to affirm that the Bible is somewhere unsound—that it is not what great scholars and eminent philosophers have claimed for it.

Therefore the prudential bigot thinks and asserts that the only effect of a Bible Convention can be to lead weak-minded (!) persons into scepticism, and strengthen the disbelief already existing. In plain English, it is dangerous to examine a subject which, from repeated experiments, is found not triumphantly to survive the ordeal of a fair investigation!

Anything which *fears* investigation openly manifests its own error.

Of all modern suppositions, I think the idea that infidel arguments have all been fairly answered by Christian scholars is the most prominent. There is much pretension and constrained composure based upon the efforts of Christian writers. All infidel objections, it is solemnly asserted, have been exposed and exploded over and over again. And churchmen say that *all* that can now be adduced is but a rehash of old infidel arguments, which Dr. David Nelson and Leslie have completely refuted and overthrown.

I do not take issue on this point now, because I wish first to persuade you that we did not call this Convention for any such low, grovelling purpose.

We are actuated by no desire to spread scepticism on religious subjects—nay, we pray and work for theologic liberty, for universal peace, for human love and brother-

hood, for the kingdom of heaven on earth—hence we design to do all we can to prevent scepticism in those principles which God declares to be *the true religion!*

With this Convention (or another which it may suggest) we mean to drive the plough deep into the soil of popular theology and into the origin of those texts which priests hurl at the movements of every true reformer.

It is my conviction that the more a man knows, the less he believes; that is to say, the more we learn of the natural, the less we believe of the supernatural. Or, in other words, a wise man is seldom troubled with imagination. The reverse is also true. The firmest believer in the supernatural is one who knows but little concerning the physical laws of the world we live in. And as this vast system of natural existence is beginning to be better understood, it is easier to investigate and decide upon the asserted supernatural and miraculous, and ascertain what is and what is not entitled to the dignified title of “plenary inspiration.”

Since the development of the sciences of astronomy, geology, chemistry, etc., it cannot be denied, I think, that there has been established *more doubt* than was ever before entertained respecting the supernatural origin and supernal authority of the Jewish and Christian Scriptures. Prof. Hitchcock, Prof. Silliman, and

several Englishmen of scientific attainment, have labored to rescue the Mosaic and dependent records from the vortex of utter repudiation. But what have they accomplished? They have confirmed and consolidated the bigotry and superstition of persons already in the Church. What further? They have merely convinced individuals on the *outer courts* of the sanctuary that such minds are anxious to *nurse* and foster their reputation as orthodox authors; while their productions prove to the independent thinker that they acknowledge but very little about the intrinsic weaknesses of the theology for which they so earnestly and solemnly plead.

Hugh Miller, author of "Footprints of the Creator," who has written as good a *plea* in behalf of his theologic faith as any churchman could, is fully conscious of the ignorance of the clergy. He says,* "The clergy as a class suffer *themselves to linger far in the rear of an intelligent and accomplished laity, a full age behind the requirements of the time*. Let them not shut their eyes to the danger which is obviously coming! The battle of the *evidences* [of Christianity] will have as certainly to be fought on the fields of physical science as it was contested in the last age on that of the metaphysics. And on this *new arena* the combatants will

* Page 45, American edition.

have to employ *new weapons*, which it will be the privilege of the challenger to choose. The old, opposed to these, would prove of but little avail." Hence the arguments of Nelson, or Leslie, or Paley, or Watson, can have no weight in the stupendous battle about to be fought between despotism and liberty.

Notwithstanding this acknowledgment of ignorance on the part of the clergy as a class, there are persons who still regard them as masters in the theologic school—able to meet any objection which Astronomy, Geology, or Chemistry can urge against the authority of their system. Of course it is very proper to suppose that the clergy are the possessors of the requisite *evidence* to prove the origin and sanctity of the Jewish and Christian Scriptures. Now we bring, not the objections of a party, but the developments of the nineteenth century, to bear upon the questions under discussion. *We are not anti-Christ*; but **WE ARE** anti-bigotry, anti-slavery, anti-superstition, anti-supernatural *anti-everything* which militates in any manner against the development of human love and brotherhood. And we are (or I am, at least) opposed to anything in or out of the Bible which prevents or retards the normal growth of this religion. Greek, Hebrew, and Latin terms, however classic and high-sounding—a mere battle of texts—can have no possible weight in settling

questions which involve the origin and veracity of a record which is already in the English language, and recommended by the American Bible Society, in its *present translation*, as being the infallible Word of God. The clergy should feel grateful to us for taking the trouble to show them the battle-field of this century.

Religion, I repeat, is not too sacred for public debate, for religion pertains to the universal conscience of man; it is the great corner-stone of the temple of human brotherhood, and a *Convention* is the instrument most calculated to chisel it out of life's foundations. This religion is not to be found between the lids of any book. It is in the soul of human kind. It needs development. Conventions, conducted with magnanimity and virtue of purpose, will accomplish much good towards the unfolding of universal principles. Flowers can grow with strength and beauty only when well circumstanced. Conventions are valuable, not merely for the facts, truths, and arguments they spread before the minds of the people, but particularly for the freedom of sentiments, and the examples of courageous utterance in the presence of persons accustomed to pulpit monopoly. When the human mind is once freed, and the philosophy of conscientious independence is presented to it, it spreads its wings and soars to summits of thought before unknown. Reason, on the wings of faith and justice, is a bird of

paradise. Its flight is outward, inward, onward, upward! And the material and spiritual universes are opened to these flights of freedom. The eagle is reason's symbol, but the serpent is the hideous type of slavery!

We contend not for partyism, but for the world. Independence of soul, based on integrity of motive, is now demanded. Let us teach

“Each man to think himself an act of God,
His mind a thought, his life a breath of God.”

And let us

“Bid each try, *by great thoughts and good deeds,*
To show the most of heaven he hath in him.”

We have no ambition to excel our neighbor in argument, for a fluent tongue can give to total errors the semblance of truth; and although the hearer might not be gifted in reply, his soul would surely remonstrate and condemn in silence. Nay, our only ambition is to be *true men and true women*; to show the most of heaven we have in us! In argument we require facts as signs to go by, and principles as truths whereby to interpret them. No anger, no uncharitableness; love only, and *independence* of soul enough to declare a living truth, even though the “*heavens*” of popular systems fall, and the “*stars*” in the pulpits be blotted out.

“Read the face of Nature, that God-written Bible,
Which all mankind may study and explore,
Which none can wrest, interpolate, or libel its loving lore.

Here learn we that our Maker, whose affection
Knows no distinction, suffers no recall,
Sheds its impartial favor and protection
 Alike on all."

The question of the *origin* of the Testaments is debatable from several standpoints; arguments flow in from sources hitherto unsuspected.

Archæological evidences are numerous. Antiquity is full of facts bearing directly on this point; but the difficulty of demonstrating the validity of historical records drives the investigator necessarily on the ground of internal evidence and inference. The proposition stands thus: Can a book have a divine origin which is self-contradictory, opposed to intuition and to fact? Can an unchangeable God, full of harmony and divinity, be the author of a book which contains inconsistencies, examples of revenge and repentance, and inculcates antagonistic rules for human life? One class of minds deny the existence of such inconsistencies and antagonisms between the lids of King James' Bible, while another class affirms them as demonstrable. If they do not exist, we infer the *divine* origin; if they do exist, we infer that the book is of *human* imperfection. Here is a subject for your investigation. Again, the *authority* of the Bible may be contemplated from several points: authority may be argued from the ground of utility—that it is the *best religion* in the world, that it

satisfies the heart and the head ; that it restrains vice and deifies virtue ; that, without the Bible, we would be without a revelation of God's will, be ignorant of the scheme of redemption, and that our civilization is dependent upon the principles thereby inculcated. But it may be argued that civilization is *not* a child of Christianity ; that its authority leads to bigotry and intolerance ; that *it is no better than the best part of any other religion* ; that it does not satisfy but stultifies the heart, and confounds the head ; that from the Bible we get our worst ideas of God ; that the scheme of salvation does not save the world from sin, slavery, and discords ; that its authority is good only so far as its contents stand the test of conscience and of scientific principles.

One class affirms, another denies. And this is the time for a thorough analyzation of these respective positions. "Nothing extenuate or aught set down in malice."

Again, the *influence* of the Bible may be affirmed to be mild righteousness, that thousands are joyous under the blessings of the Christian religion, while the heathen, and nations without this system, are buried in ignorance and degradation. I think this point calls for special treatment from all minds. The question is, "Is the difference between heathen and Christian nations attributable to the influence of the Old and New Testa-

ments upon the latter?" From this question all other questions under this head *radiate*; therefore, here is a subject for your investigation.

Brethren, let us free ourselves from the sectarianism of the churches, from the mythology of the Bible, from the slavery of fear, from the chains of superstition! Reason is the sovereign of the soul, and truth is the sovereign of reason. Prove all things, hold fast to that which is good.

ALL True Religion is immutable. I wonder that any one can for a moment imagine the possibility of its overthrow. Is truth a mere circumstance? Do clouds and storms extinguish the sun? Is true religion dependent for its existence upon belief or disbelief—upon forms and organizations?

O ye of little faith! Go by the ocean's side, and behold far away the *rock of ages*. The storm-king sends his servants to battle. The clouds assemble, thunder answers thunder, from the four corners of heaven the elements rush to one centre, and the fierce tempest descends with all the pageantry of contending deities. The ocean groans with the voice of anger, mountainous waves roll forward with a mighty power; but amid all, and above all, stands yon noble Rock, erect, unmoved, and unchanged. Ten thousand times ten thousand storms may rage beneath, around, above; ages upon

ages may roll away ; empires may rise and kingdoms fall ; millions of human beings may come and go ; the terrestrial ball may pursue its pathway about the parent orb—yet unshaken and immovable stands the True Religion, firm as the Universe, beautiful as Deity.

You who fear or hope that religion will be extinguished, need wisdom ; go, study the constitution of the world. Contemplate the rock in the ocean, which no storms nor contention can disturb. Gaze at the sun, whose life-giving glories no clouds nor tempests can ever diminish !

But where shall we find this religion which changes not ? Ah, here is the question ! And when we become acquainted with its locality, how shall we *know* that it is the “true religion” ? What is the rock ? The answer may be found in the New Testament : “The kingdom of Heaven is WITHIN you.” That is to say, the law and the spirit—the way, truth, and life—are natural to the soul of man. Yea, religion has a rock in the soul. In its elements and essences, in its inextinguishable instincts and unfolding faculties, which are true prophets and true apostles—in these find we the true religion. If this position be not tenable—if the mind of man is not the basis of true religion—then is God a respecter of persons, partial in his dealings, and the New Testament answer must be a fallacy.

We hear much lamentation concerning the fate of the Bible. In most minds, religion and the book are *one* and inseparable. "They must stand or fall together!" But I cannot think so. Cannot a man exist without a shadow? Are symbols essential to the existence of thought? Surely the letter and the spirit are not indissoluble! If they are, then well may we lament and deplore any examination of the Bible.

The idea that the Bible is the infallible word of God—that *it* is the Rock of Ages, that in *it* is only to be found the *true religion*—is fatal to itself. There is a prevailing *superstition*, generated by commentators, that the Old and New Testaments are intrinsically and extrinsically harmonious. When the whole volume is *correctly* understood (they assert), the beauty and stupendous unity of the system is clear as the sun in the heavens. But this assumption is made by persons who have the presumption to suppose that *they have seen the harmonies* of the Scriptures.

Let us reflect on this. The assumption is that the Bible is the word of God—a supernaturally-originated and a supernaturally-inspired volume—given to man for his enlightenment and salvation. And yet, according to the Protestant system of *private judgment* and liberty of conscience, each mind, though uninspired and in no manner supernaturally endowed, is left to read and find

out the *meaning* of God in this word. While one man finds the Bible infallible, another finds it fallible; one discovers it to be harmonious, another inharmonious; and so come contention and criticism. I cannot but admire, in bold contrast, the beautiful logical consistency of the Roman Catholic Church. It never was guilty of trusting *religion* to the people—never committed a deed so fatal to priestly despotism as that of permitting an *unsupernatural* laity to read and interpret a supernatural book! The *reading of the book is fatal* to the idea of its supernatural origin, also to its so-called infallible principles of religion and truth. When will Protestants fully realize their present situation?

Protestants must certainly see, sooner or later, that the door which Martin Luther opened can *never be shut against* the onward march of the free-born soul! The infallibility of the Pope is but a continuation of the Protestant idea of the infallibility of Moses, John, or Paul. If you admit the supposition of the possibility of *Isaiah's* infallible inspiration, you have then granted the premises upon which Pope-and-Priest infallibility is predicated. If God saw proper ever to inspire *supernaturally* a Jew or a dweller of Palestine, how do you know but he also sees it proper to *supernaturally inspire* a Cardinal or a Pope? If God has ever inspired a paper and pasteboard book, how do you know but

that he now inspires the Roman Catholic Church? If you admit the one, there is no escape from the other. As believers in the supernatural inspiration of the Bible writers, you are, according to every principle of logical deduction, constrained to admit the possibility of all which the Catholic Church claims for itself.

But Luther, I say, in protesting against the authority of the Pope, opened a door for the final rejection of the *book-authority* upon which the first is based. Pio Nono is as likely to be a chosen vessel of God now, as Paul was in the beginning of the Christian era. The superiority of the character of one man over that of another is of no account where supernatural transactions are involved in the premises. Therefore I affirm that the Protestant idea of *an infallible Bible writer* is the firm foundation of Popish despotism, and of all the absurdities of the Catholic institution.

Persuade me that the *paper and pasteboard Bible* is the infallible word of God, and I will at once accept the *brick and mortar church* as the recipient and emporium of his divine favors. Persuade me that Moses, Joshua, Solomon, David, Isaiah, Matthew, John, and Paul were in very truth the chosen vessels or penmen of the Supreme Being, and I promise you that I will at once accept, and would demonstrate conclusively from your principles, that the unbroken chain of cardinals

and popes, extending from Peter the First to the kingdom of heaven, are as certainly the attorneys of Jehovah, and as being indispensable to all temporal and spiritual government and civilization. If Moses and Joshua and Paul are to be my *masters* in those sacred principles which bind my soul to its Author, then why may I not accept *Pio Nono* as my *master* and father in spiritual things? You who are Protestant believers in Bible infallibility, *cannot* deny me this logical inference. But you reply that I should not allow a *mere man* to rule over my conscience—that it is yielding my liberty to the jurisdiction of despots, and placing my soul in the keeping of mere priests and teachers of religion. Verily; but what are you Protestants doing, when you take Moses and Paul for your masters? Surely these were mere men also—manifesting all the attributes and characteristics of humankind—and so, why should they, any more than Clement or Alexander, be my *masters* in the affairs of my soul!

Dr. Orestes A. Brownson, editor of a Catholic Quarterly Review, a man of much learning and independence, is a very consistent and faithful exponent of religious aims and tendencies. He has travelled from Egypt, through the wilderness of scepticism, into the promised land of belief, which he is now preparing to rid of all Protestants by logical weapons. Protestants advocate

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the supreme authority of the Bible, but tolerate to each man the liberty of reading its pages to suit himself. Brownson on the other hand advocates the absolute supremacy of the Pope, and denies to man any rights. God only has rights. Man has *duties*. The Church is God's representative, and society is under its exclusive dominion. The Church grants *privileges* to governments, and governments owe allegiance and obedience to the Church. Now, this is nothing less than theological or Protestant DESPOTISM, logically and legitimately carried into practice. But how much better than this is the Popery or clerical dogmas of Protestants? The Bible is God's representative or word, they affirm. The individual has *no* rights, but *duties*; mind is *not* the master, but the *subject* of its teachings. The Pope regards all as *heretics* who reject his authority! The Protestant denounces all as *infidels* who reject the authority of Moses! The idea is simply this: Protestantism is but a *child* of Catholicism. By a law of hereditary descent, the parent transmits its character to the offspring; but, as evidence of a law of progress, the child is not so wicked and degraded as its venerable progenitor.

Catholics make no more *opposition* to Free Schools, whereby *education* may be extended to all people, than do Protestants to the *free discussion* of the Bible, where

by *truth* may be elicited and transmitted to posterity. In regard to Free Schools we quote from Dr. Brownson:

"Our enemies rely upon Godless schools—State education—as a means of checking the progress of Catholicity. We must admit they have laid their plans with *infernal* skill. The result will *not* meet their anticipations, however. The attention of the Catholic world has been directed to this subject by those whom God has sent to rule over us, and a *struggle*, which will end in victory for the Church, has begun between Catholicity and the State, to see who shall have the child."

So speaks O. A. Brownson concerning Free Schools. But observe, when you read Protestant notices of this Bible Convention,* that; by substituting the word "convention" for schools, with one or two other alterations, you will see the same spirit manifested towards us. Indeed, it is hard to determine which is the worst enemy of freedom and humanity,—the party that would make *the Church* our master, or those who would give to us the Bible as a sovereign, with only *feeble reason* to comprehend and harmonize its multifarious inconsistencies. Reason is *feeble only* after having been for a lifetime subject to bondage. Protestant denunciation of Reason

* Reference is here made to the Hartford Bible Convention of 1853.

is paralleled by Catholic defamation of Protestantism ; the opinions of the two parties are equally valueless.

Father Gavazzi comes to our country, and lifts up his eloquent voice against the despotisms and abominations of the Romish Church. But he is in bondage, and can do nothing more than delight a Protestant audience. He cannot do the “work of destruction,” because he stands intrenched in *Protestantism*, which deserves the same fate. He cries out against the *ignorance*, the *idolatry*, the *slavery* of Catholicity ; but against *Protestant* ignorance, idolatry, and slavery, his voice cannot be raised, because the receivers of his messages are composed of the latter party. He affirms that *Catholicism* is too narrow for his soul. With a soul so expanded beyond the circumscribed confines of Pius the Ninth, I wonder how he can breathe the confined air of Protestant bigotry and superstition ! I can see no difference between the *infallibility* of the Pope and the infallibility of Paul. But we have *political* freedom under Protestantism, which the Church of Rome denies to its subjects. Very true ; but how came this blessing ? It was first established through the instrumentality of the greatest despot, *Henry VIII.*, that ever ruled over mankind. But in our blessed land let us raise the hymn of gratitude to Thomas Paine, Jefferson, Franklin, and many others, who were the sworn friends of

liberty and of free principles. Let it be remembered that the *political* and *other* blessings of America are not owing to any exertions on the part of priests, nor to any logical application of the doctrine of *Bible infallibility*, upon which Protestantism rests.

In a recent letter to *the clergy of all denominations* I affirmed that the Battle of the Evidences of Christianity is to be fought on the broad field of scientific and positive principles. The old metaphysical ground of idealistic impossibilities—such as what and where is God? what and where is spirit? what and where is heaven?—are now scarcely admitted into the arena. But the mountain torrent of civilization has dashed along regardless of religious and mythical obstructions, and with each succeeding wave there comes to our land a *new discovery* in some department of creation. The progress of scientific discovery, in one brilliant day, is carrying the war into the very *heart* of biblical authority. The positive and unavoidable deductions of astronomy, of ethnology, of archaeology, of hierology, of physiology, stand in startling opposition to nearly all the assumptions of popular theology pertaining to Bible infallibility. I will presently bring this fact more distinctly before the reader.

The scientific education of the Protestant clergy is so utterly neglected, while preparing for the ministry, that

they usually enter the field of labor without the proper implements of spiritual husbandry. Consequently, having read the standard works on theology, and one or two books in reply to "infidel objections," the young minister is apt to entertain several inflated notions respecting the perfection of biblical wisdom. Sometimes we hear them preach thus : "The Bible has stood the test of ages. No closeness of inspection, keenness of investigation, or stricture of criticism, has been able to defeat its claims. Moses' account of creation is simple and sublime. The volume of destiny is suddenly thrown open ; time is proclaimed ; creation arises ; and a new race of intelligence appears on the scene. Nothing can shake the plain narrative of Moses. The Bible is perfect in all its parts—full of excellences—and, taken as a whole, is without contradiction or inconsistency."

Most congregations accept this as a tenable doctrine. Children grow up with this conviction, and so the Protestant notion of *Bible infallibility* is kept alive and before the people. But now is the time to investigate these positions, because never before was the world so full of scientific discovery.

In the light of the nineteenth century the Mosaic account is notoriously unsound and fallible. We have a vast number of cogent reasons for rejecting the di-

vine authority of Genesis. Let me ask your attention to a few of them.

First. “In the beginning God *created* heaven and earth.” There are several philosophical objections to the truth of this statement. It is found that matter, though changeable, is *indestructible*—not a particle can be put out of existence. Chemists have tried the experiment in vain. Hence Nature declares that matter is *eternal* substance, and could not have sprung from nothing. The *creation* of matter implies the bringing of *something* into existence from *nothing*, which proposition no healthy mind can for a moment entertain. Here is one reason why we object to the Mosaic account.

Second. “And God divided the light from the darkness. And God called the light Day, and the darkness he called Night.” Aside from the supernatural operation here implied, there are very strong scientific objections to this statement. But first let us notice the *internal* contradiction. You will observe that there were three days and three nights *before* God put “lights in the firmament of the heaven to *divide the day from the night*.” Before the creation of a “greater light to rule the night,” how, let me ask, could there have been “evenings and mornings”? But this objection is trivial in comparison to the following:

It is asserted that "darkness was upon the face of the deep;" that God said, "Let there be light, and there was light,"—implying the absence at first of *all* light from the universe. This is in direct *antagonism to all the positive discoveries of the age*. "The celebrated speculation of La Place, now very generally received as probable by astronomers, concerning the origin of the earth and planets, participates essentially in the strictly inductive character of modern theory. The speculation is, that the *atmosphere of the sun* originally extended to the present limits of the solar system; from which, by the process of cooling, it has *contracted* to its present dimensions. There is in La Place's theory," says Mill, in his System of Logic, "*nothing hypothetical*; it is an example of legitimate reasoning from a present effect to a past cause, according to the known laws of that cause." Science demonstrates that first heat, *light* and electricity were in existence *before* the earth was formed; but Genesis makes the earth to exist *previous to light!* Nature and the Old Testament are here at war with each other. Which shall we believe?

Third. The Mosaic account is unsound, because it teaches that the heavens and earth, and all that in them is, were made all *perfect* at once. "The Almighty voice is addressed to chaos. Confusion hears it, and

wild uproar stands ruled. The waters subside; the verdant landscape is seen; songs burst from every grove; and stars, bright, rolling, and silent-beaming, are hurled forth from the Almighty hand." And Genesis also affirms that man was more pure, perfect, and wise—more in unity with heaven and its Author—than the race is to-day!

In absolute refutation of all this, how explicit are the positive declarations of universal nature! The *first* types of vegetation, the *first* indications of animal life, the *first* things performed or invented by mankind, were rough, crude, incomplete, and in every respect *inferior* to after developments. All things—trees, fish, birds, animals—grow from incompleteness to perfection, from rudeness to refinement, from the imperfect to the beautiful. And must all the declarations of Nature be overruled by the authority of a book whose origin is Eastern and mythical?

Fourth. We object to Genesis because of another *internal* contradiction. The book asserts that "God saw *everything* that he had made, and, behold, it was *very good*." If God saw *everything* and pronounced everything *good*, let me ask: Who made the *wicked serpent* that tempted Eve? If this animal was more subtile than any beast of the field, having the devil in

him, who created them? Who was it that made and pronounced everything *good*.

Fifth. Genesis cannot be a true report of creation, because, instead of coinciding with the revelations of universal nature, which prove the *gradual* formation of the globe by a cooling-off process, the progressive introduction or development of plants and animals on its surface by a natural method of growth, the account teaches the particular, the sudden, the miraculous, the incomprehensible creation of everything in six literal days.

Sixth. Genesis *cannot* be a true report, because it contradicts the positive declarations of Astronomy. According to our system of chronological calculation, Moses makes the heavens and the earth about six thousand years old. But astronomy declares that *light* requires *three hundred thousand years to travel* from one of the fixed stars to our earth! This one fact alone proves that those orbs have been in existence three hundred thousand years! But you answer, "that all things are possible with God." Paul denies this (Heb. vi. 18), and affirms by two *immutable* things it is impossible for God to lie. In this I believe with the apostle, for I cannot think that the Spirit of this beautiful universe is *capable* of an inconsistency!

Seventh. Genesis cannot be a true report, because it

belittles our ideas of God. The extent and grandeur of the universe, the resplendent objects and countless assemblages which people the empire of being, cleanse and purify the mind of all contracted notions of the Deity and his government. But Moses destroys all consistent ideas of an omnipresent energizing Spirit, by describing him as a man making the universe in six days, and, being fatigued, as *resting* on the seventh; and not only so, but as "walking in the garden in the cool of the day"—as any common Egyptian god would be supposed to do—with hands and feet, and a limited power of vision. Adam and his wife hid themselves from the presence of an *omnipresent*, omnipotent, omniscient Spirit. And an *omniscient* Being, unable to find the guilty pair among the trees of the garden, began to call unto Adam: "Where art thou?" And, after the creation was getting along altogether too fast and wickedly for the Creator, then, again, like an Egyptian god (Gen. vi. 6), "it *repented* the Lord that he had made man on the earth, and it grieved him at his heart." Now, all this is vastly too human and insignificant to be applied to the omniscient Spirit of this universe. Every man, Christian or Pagan, when in his right mind, totally rejects the narrow and cramping idea of God advocated in the book of Genesis and elsewhere. "A universe," says Rev. Thomas Dick, "vast,

boundless, and incomprehensible, is just such as we ought *naturaly* to expect from a Being who is infinite, eternal, and omnipresent ; whose *power* is uncontrollable, whose *wisdom* is unsearchable, and whose *goodness* is boundless and diffusive. All his plans and operations must be, like himself, vast, boundless, and inconceivable by mortals." Now, I submit that *this idea* is not applicable to the Mosaic God of creation !

Eighth. The most advanced thinkers among the supporters of the Mosaic theory have, as I am fully aware, made a virtue of necessity, by abandoning the idea of *six literal days* of creation, and accepting, instead, the geological interpretation of epochs or "ages." The most learned of modern Christian writers say, that the term "evening and the morning" must be accepted *figuratively*, to mean the "ending and beginning" of indefinite stages of creative development. Very well ; there can be no objection to putting a little *new* wine in an *old* bottle, if therefore the wine will but be more acceptable to creatures of habit. But here comes a trouble of inconsistency. If we are now to receive the six days as *figurative*, how shall we regard the *seventh day*, on which the Lord rested ? If the six days signify "ages," what does the seventh day mean ? Why are we inconsistently and hypocritically keeping *one day* in each common week as the day hallowed by the repose

of Deity, while, in our theory, we are compelled to accept the *six days* as uncertain, immeasurable, indefinite strides of creative development? Here, again, the *positive* principles and deductions of a philosophical theology stand in direct antagonism to the accounts of Moses.

There are before my mind *eighteen* other reasons, all equally cogent, going to invalidate the divine authority and intrinsic correctness of the very first chapters in King James' Bible. But we will let them pass, and ask attention to the *origin* of those chapters.

It is a singular and significant fact, that there is not a line in Egyptian history alluding to the existence or prodigies of Moses. The Egyptians were a cultivated people. Like a chain of mountains, their wonderful pyramids extend far behind the period set to Noah's *flood*, without so much as *mentioning* such a marvellous catastrophe or event. Recent ethnological discoveries carry us into the remote past, or *eight thousand years* from the present time, making the Egyptian nation; with signs of the existence of a still *riper* civilization previously, two thousand years older than Moses sets to the creation of man. The hierologist is sustained by Chinese records, and the later of geologic sciences.

And, what is still more remarkable, the thrilling mythic and simple orphic sayings and verses of Egypt,

Syria, Asia Minor, and Greece, are, in conception, and mostly in phraseology, *identical* with the *first part* of the book of Genesis. And when the hieroglyphic characters of Egypt, Tartary, and Africa shall have been perfectly deciphered, it will be found, I think, that the cosmologic and demonologic relations of Moses were in existence nearly *two thousand years* before such a people as the Jews had begun to be. These discoveries, however, will be tardily introduced, because every traveller and antiquarian knows that he is writing books to be read by Protestant and sectarian readers.

Richard, in his work on Egyptian mythology, repudiates the idea that Moses was inspired to write the Pentateuch. He says: "The five books of Moses carry with them *internal evidence*, *not* of one sole, connected, original composition, but they bear evidence of being a *compilation from earlier annals*. The genealogical tables and family records of various tribes, that are found embodied in the Pentateuch, bear the appearance of documents *copied from written archives*. They display no trait which might lead us to ascribe their production to the dictates of immediate revelation." The first ten chapters of Genesis, which contain an account of creation, are nearly two thousand years older than the Jewish nation. The pyramids and obelisks of Egypt, and the hieroglyphic records on the land of Tar-

tary, will, when fairly brought to the light, reveal the Oriental parentage of the books of Moses.

Perhaps you think me too far in advance of discovery. The celebrated Mr. Gliddon, in his carefully written work on "Ancient Egypt," says: "There is no reason for supposing that other contemporary nations* did not possess, in those earlier times, similar records; nor is there any reason why other contemporary nations should not have chronicled all great events, and handed down, as far as ourselves, some of the annals of *those events* on which the Bible, during an interval of *four hundred years*, is strictly silent." Two books, one entitled the "Wars of Jehovah," and the other "Sepher-Hajasher," have been found, which our Bible does not contain. How came these omissions?

Intelligent Christians acknowledge that the present antiquated mode of biblical interpretation cannot withstand the positive deductions of all the sciences and discoveries of the age. Regarded as a record of physical events, the Mosaic history cannot be sustained. Hence many minds are driven into spiritual or symbolic interpretation. The creation of the world, the garden of Eden, the temptation and fall, the deluge and tower of Babel, are received by many as symbolic relations—as types of spiritual experience and events—referring

* That is, nations existing at the time of the Israelites.

equally to nations and individuals. Swedenborg, distinguished for his historic and scientific knowledge, declares, in his commentary on the Jewish Testament, that these events and accounts can be understood and supported only in a *figurative* or spiritual sense—implying that a literal view of them, as entertained by New England clergy and laity, is at once absurd, untenable, and unsupportable by nature, reason, intuition, and history. It would consume our time to present Swedenborg's science of correspondences; but enough is adduced to show what reasonable men and scholars think of the Mosaic account. Swedenborg affirms that the early Scriptures were written in correspondential language, of which the hieroglyphic scriptures of earth are vestiges. Every figure *symbolized* some particular idea. Thus, as some writer remarks, a *beetle* did not stand for a beetle only, but also for the *world*; an *asp* corresponded to *royalty*; the *eagle*, to *courage*; the *lion*, to *strength*; a *ram's head*, to *intellect*; a *duck*, to a *doctor of medicine*; and a *goose* to a *doctor of divinity*.

The idea that the Bible is a connected whole, without contradiction or inconsistency, is a superstition of the Protestant priesthood. The intelligent and accomplished Jesuit entertains no such untenable opinion. He depends upon the external despotisms of organization, and upon the attractions of a well-regulated and

venerable ecclesiasticism, for the success of his design upon the religious liberties of humanity. Protestantism and Catholicism deserve the same condemnation. They differ, not in the character of their notions respecting infallibility, but in *degree* only.

The Catholic idea of Pope and Church infallibility is simply an elongation or extension of the Protestant idea of Old and New Testament infallibility.

The two parties are, in theory and theology, equally *foes* to the interests and liberties of the world. And I have shown, I think, that *one* should not be allowed to impose any more restrictions on the soul of man than the other; that is to say, neither is good enough to merit the support of intelligent, benevolent, free, and conscientious minds.

Have I said anything against true religion? Because I reject the infallibility of Paul and the Pope—the infallibility of a book and a church—am I therefore irreligious? The Old Testament is a statement of the ideas and events of the Patriarchal Age—the era of Force; the New Testament is a statement of the ideas and events of the Transitional Age—the era of Love; the two, combined, formed King James' Bible. But let me ask—why should the statement of one age *remain* the statement of all ages?

Can religion be based on a book? This idea has

obtained among Christians; hence they imagine the heathen to be benighted, and *without* religion! Is God a respecter of persons or nations? Far from it. True religion, like true anatomy and physiology, is *older* than books! There must be a religion *older* than the Bible, a God *better* than it declares.

Did Newton learn astronomy in books? Did Jesus learn intuition and love of all human kind from the prophets? Is there no inexhaustible fountain from whose flowing rivulets each soul may freely drink? Does the same God not always inspire and nourish? What would ye think of a man who does all his *farming, ploughing, and planting* by *reading books* on Egyptian and Roman agriculture? The land before his eyes would meanwhile grow *thorns* and unwholesome vegetation. What, then, do ye think of Christians who bid their followers to *read* and *believe* King James' version of the Testaments, to the end that they may be *religious* and acceptable unto God? He who would not "be wise above what is written" (in any book) is a miserable pagan, engaged in blindly loving his ideals, and needs philosophic culture. For is there not a law, a science, a principle of justice and equity, in man's mental economy, *superior* to all writing? Let every son and daughter of nature be developed to the *fulness*

of the stature of the perfect man—let society develop the kingdom of Justice and Freedom within each soul and family—then you will see a manifestation of **TRUE RELIGION.**

THREE REASONS

For not Accepting the Bible as a Special
Revelation from God to Man.*

First—It must be conceded that one man or one woman is just as much the offspring or child of God, by nature, as another, and that if one needed a special revelation all needed a special revelation. And to give a special revelation to a mere fraction of the human race, leaving the great mass of mankind to go to destruction, would be the very climax of injustice. The New Testament has been in the world from fifteen to sixteen hundred years, during which time not more than one in a hundred thousand have possessed it. As to the Old Testament, there were but very few copies in the world previous to the commencement of the Christian era (so-called).

Second—A written revelation, to be interpreted, requires an artificial accomplishment—namely, the art of reading; which hardly one in as many hundred thousand have possessed within the last thirty centuries.

Third—It is self evident that a God of infinite wisdom and justice would, if man had needed a special revelation, have one not dependent upon parchment, pens, ink, and artificial accomplishments, that only the wealthy and favored have possessed; but it would be as plain as the sunlight, as free as the air to all nations, tongues, and kindreds, not liable to interpolations and mistranslations, not requiring six or eight huge volumes of commentaries to peruse, and find yourself, as in the beginning, in utter darkness. Instead of being given to a small and obscure nation, in a little corner of the earth and in one language, would have been given to all nations and in all languages.

Instead of that huge and ponderous volume abounding in contradictions, and from which all manner of doctrines can be proved and disproved, and to make clear requires from £200 to £500 a year; instead of this, a few short and simple precepts only would be needed to teach man his duties.

First—To accept the Bible as a special revelation from God to man, we must believe that God is partial and unjust, unworthy the love and confidence of man, and can only be looked upon as an infinite monster of cruelty and injustice.

Second—That a sad want of wisdom would be manifest in providing means to an end; that is, in giving man a special revelation in such a manner that not one in a thousand would ever hear of, and not one in fifty thousand could ever read if they possessed it.

Third—We should have to believe that God gave man a special revelation, not only abounding in contradictions, but in such an ambiguous and indefinite a manner that it leads its adherents to slaughtering each other until millions of human lives had been sacrificed.

* From "Junius," in the N. Y. Herald, April 23d, 1870.

EXPENSIVENESS OF ERROR IN RELIGION.

"When from the lips of truth one mighty breath
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of human mockeries.
Then shall the RACE OF MIND commence on earth,
And, starting fresh, as from the second birth,
MAN, in the sunshine of the world's new spring,
Shall walk transparent, like some holy thing "

Innovators and reformers are called iconoclasts, or idol-and-church-destroyers, and so they are; because most of them have arisen to a plane of comprehensive thought and of holier inspiration, from which it is easy to see that the time will surely come when whatsoever is fleeting and evanescent in the idol-temples, pagodas, and churches of the world—their forms, their ceremonies, their rituals, liturgies, and whatever you choose to name that, in them, which causes one sect to differ from and hate its neighbor—is destined to be known only in the historic monuments of the world, having passed utterly out of all human confidence, and thus out of existence.

We, therefore, have the reputation of being opposed to churches, which many deem equivalent to being opposed to "religion." I have no acquaintance with any sincere spiritual-minded man or woman who wishes

to destroy pure and undefiled religion. Excepting those who make a great mistake in their conceptions of the ordinary meaning of words, I know not one individual in spirituality, who supposes that when he is opposing the mythological theology of the churches, he is necessarily thereby opposing religion. Negationists, or the anti-spiritual skeptics, seem to think and write as if anything that bears the impress or label of religion is worthy of their severest invectives and unqualified condemnation. This is not our mental condition; neither is it the condition of many skeptics. Sift the actuating motives of these minds—trace their thoughts down to the very germs, and you will discover that they oppose, and desire to oppose, only what they conceive to be “pious frauds,” and hurtful “errors” in the moral and spiritual sentiments of mankind. They are no more opposed to true spiritual religion, which is immanently fixed in the constitution of the human soul, than they are opposed to the fragrance of flowers.

The universe, as I have before said, is filled with DESIGNS. Reason very simply and logically follows the lead of these designs into very profound depths, and unto far-reaching heights of thought, partly by inductive research, by the hints of its intuitions, and by means of analogy. The existence of *light*, for illustration, presupposes and guarantees the existence of *eyes*; the existence of *sound* guarantees, presupposes, and fixes as a matter of mathematical necessity, the existence of *ears*. If the fishes in the Kentucky cave have no eyes, it is presumptive evidence—in fact, it is demonstrative—that there is therein no light for them. Apply this method of reasoning to the structure of the human

mind, nearest its moral and spiritual apex or summits. We find there the existence of superior faculties which take hold upon truths, ideas and principles—faculties, with hearts and tongues, which give off unutterable yearnings and utter holiest prayers to know *more* concerning human life beyond the grave. Shall we not say that these faculties presuppose and demonstrate the existence of the truths, ideas, and principles, for which they seek and thirst and hunger? Not only so, but also that the Summer-Land life to which they aspire, and after which they perpetually inquire, and into which they lovingly plunge and bathe whenever the cloud of doubt is enough removed to admit of an eternal right, is a reality not made with hands, eternal in the heavens.

These spiritual faculties are dwelling in the summits of the human structure. They, consequently, are the first to catch heaven's light when it streams over the horizon of faithful thought concerning immortality. The superior faculties, being stationed in the superior part of the human structure, are also and necessarily the first to yearn for what is called "religion." They yearn like angelic-children for knowledge of whatsoever is spiritual and celestial, pertaining to eternal life, its beatitudes and its happiness. These faculties do not grow under insincerity and persecution. They are in themselves wise. They are also filled with love. From the center they grow and put forth the purest and most enthusiastic aspirations. These aspirations spring out of divine warmth, which multiplies and fertilizes them, and gives them fruitage and happiness. The perceptive part of mind apprehends, applies checks and modifica-

tions, gives symmetry of manifestation, and perfection of expression. Persons who are wise in their religious emotions, are symmetrical in their manifestations. Those who have only love in their spiritual faculties, and not wisdom, are full of idolatry and impulsiveness—are given to extremes, excesses, infatuations, and fanaticisms—which you can read in the private and earliest history of every religion. Now, it is not what these spiritual faculties love that we oppose ; but the *forms* which they have gathered about them, and through which they have necessitated the world to express itself. If the kingdom of heaven should “come on the earth” week after next, do you suppose it would indorse the different evangelical forms of expressing religion ? Do you suppose that an approval would come from the courts of infinitude, adopting as essential the various exercises and consequent antagonisms which have grown up full of thorns in these churches ? Subdue and paint them as much as you choose, you will still find that the antagonism of the creeds is anti-kingdom-of-heaven ; it is, rather, propandemonium, human in origin, and is marked for an early consignment to the pit of oblivion.

We reformers come, therefore, to announce and to work for the extinction of these differences. Not that all men will or can think alike, but that they can and will raise above creedal differences and reject mythological interpretations of interior truths. On the mere controversy as to what is meant in the Bible by the word “baptism,” millions of bigots and thousands of dollars have been added to churches throughout the country. That controversy, by making different forms of faith, has built church after church ; one to gratify

the Calvinistic faith, another to gratify the Free Will Baptists, and a third to gratify the Close Communion Baptists. Do you suppose that, in the good time coming, *alias* the kingdom of heaven, these shallow-brained interpretations will be perpetuated? We do not oppose "religion," nor what is true *spirituality* in the human soul; but we oppose the misapprehension and creeds which have clustered about it in the development of the religious faculties. The controversy as to whether the grace of God was, from the foundation of the world, prepared for and meted out to all persons before their birth, and thus would foreordain and govern their individual destinies through the eternal ages, or whether the grace of God was a free gift to all who would accept, has built all these immense piles of property called the "Houses of God," or churches and tabernacles. They loom up before you in magnificent stupidity. These buildings are confessedly coronating the diabolical controversies that have grown from the foolish interpretations of a few unimportant words which somebody, in a religious state of mind, uttered twenty centuries ago. Do you suppose the kingdom of heaven, *alias* "the good time coming," will approve of such a condition of things? If you do, pray for the advent of that kingdom; then, (oh, fearful thought!) you *really* pray for just such *reformers* and for such *iconoclasts* and for such *opponents* of the creeds that built the churches, as exist and speak and write and work for progress in the nineteenth century!

The spiritual faculties, on the summit of the mind, exist because there are ideas, principles, truths, and eternal Summer-Lands answering to them. These facul-

ties yearn for these realities in the universe as naturally as one's appetite yearns for food, or the thirsting mouth for drink. Thirst presupposes the existence of water, and hunger indicates the existence of food. You have yearnings to know what is beyond, to appreciate, to realize and to enjoy what is ideal and beautiful and sweet; and these inborn yearnings are infallible demonstrations of the positive existence of all that for which they hunger and thirst, and to promote which they devote property, yield great industry, and pledge so much of time, friendship, love, and worship.

Can you wonder that the soul delights to sit and dream in this beautiful mellow light of the Infinite Spirit? The Lazzaroni of Italy, so poor and so infirm that they cannot obtain wood to keep their bodies warm in the winter, can go out on the southern side of the rocks and cliffs and groves, and absorb the warm sunny influences that emanate from the physical orb in the blue heavens, a beautiful substitute for the heat of the wood that would keep them comfortable. It is thus with every human soul at times. You may be a spiritual mendicant. You may go about asking heart-charities and wisdom-alms of your spiritual brothers or sisters. All persons in the churches on Sunday are really asking alms of heaven through the pulpit, even when the minister himself is miserably "poor in spirit." But almost every soul enters the "interior" at times. This deepening of the mind may come from the reading of ideas, or through contemplation of holy principles, or from a sacred enthusiasm, or it may be awakened by some external cause like the whisperings of an angel. At such a moment the soul will come into a new relation to the

infinite sun. It instantly warms and fertilizes the affections, gives unity and joy and beautiful happiness for the moment, and the spirit is lifted beyond utterance. It is a thrill that goes like lightning throughout the spirit, awakening its gratitude and filling its loves with inward songs of celestial harmony. Such experiences invariably come through the inward faculties, which, for the moment, are lifted and gratified by contact with the wise and loving life of the Infinite Father and Mother.

But start with *an error*, make a radical *mistake*, through want of wisdom in opening your account in the day-book and the ledger of theology, and it will run throughout all your growth in "religion." From the moment it enters into the compilation, your whole record is vitiated. Sometimes, in our large banks and in our commercial institutions, an error creeps stealthily into the ledger. At first, perhaps, it is but a vulgar fraction. In a few months it increases rapidly; in a few years it is large and important. In a quarter of a century, when the great day of settlement has come, when the stockholders apply to know definitely all their resources and liabilities, then comes an investigation, and a ponderous and expensive error is found running through all the books of the institution. Then they send for the best known accountant to review and analyze the books. Days and weeks, and perhaps months, are given to the tedious labor of ferreting out the error and expelling it from the books of the institution. It requires a good deal of money to compensate the investigator, and a great deal of fine insight is expended in seeing exactly how that little blunder originated. How

enormously it grew in twenty-five years! sweeping away much capital and the reputation of honest clerks, and how anxious all stockholders were to get the wrong righted, the error expelled, and the reform established.

Now suppose you apply this to the errors of religion. But just here let us remember it is not claimed that the business of the mercantile, banking, or commercial institution was in itself *spurious*, but that there was a vicious, and expensive, and demoralizing *error* introduced; but not necessarily by any evil intent on the part of the persons who opened the account. Of religious error we say the same. The word "*religion*" I now use to express the *spirit of truth* in the human soul, which includes goodness and virtue and all the higher attributes and beauties of the Infinite. Truth, and a love for truth, seems to be the finest embodiment and exemplification of what is called "*God*." The faculties group themselves in worshipful love about that conception. That conception is, in itself, a treasure of infinite value to the spirit. It gives joy and holy peace. But in gratifying these faculties, which see truth, and entertain the love of truth, mankind frequently commit mistakes and originate expensive errors. The greatest and heaviest error is what men call "*theology*." We discriminate with great tenacity, and forever insist upon our definition, between the "*religion*" and "*theology*" which has crept into religion. The error of the *theology* runs throughout the world, and is threatening the so-styled civilized portion of mankind with political as well as religious bankruptcy. To-day it is necessary that our best spiritual accountants should enter into an

investigation, and ferret out the error, and leave the pure spirit of religion an opportunity to flourish as the white rose of heaven.

Reformers, intellectually, socially, and spiritually, are, like other men and women, more or less imperfect; some are very good, but very peculiar; some talk and write and work with a great deal of discord; some are exceedingly antagonistic and disagreeable to encounter; but with all their eccentricities and sledge-hammer roughness, with all their excoriating adjectives and unrestrained expletives, they are the necessary agents of Justice, the vicegerents of eternal truth, working in the midst of idols and forms and ceremonies, and relieving the world of expensive errors in its theologies. Theology is the systematic form in which the spirit of religion is clothed. Theology I do not at all believe in; while I believe profoundly in religion. That is, I believe in whatsoever my spirit sees and feels is spiritual and interior and eternal. No deep nature can have faith in that which is evanescent, fleeting, formal, ceremonial, and suited only to gratify, for the time, those persons who suppose that "theology" should give shape and expression to pure and undefiled religion. Pure and undefiled truth is simple and easily comprehended. Every one has faith in it from the source of intuition. Did you ever hear any one speak of old theology—the legitimate child of an ignorant priesthood—as being "pure and undefiled"?

Polytheism, the doctrine of a great many Gods; or Pantheism, in which all being is God; Dualism—meaning a God and a Devil; or Deism, which is Unitarianism, teaching the one God—these all enter into the catalogue of the world's theologies. Anthropomorph-

ism, that is, attributing to God the form and character of man, is sacred to many civilized people. They will receive no revelations or inspirations which tend to dissipate the notion that God is a great man. If it be affirmed that "God is a spirit," and that spirit is diffused throughout the universe, the statement is labelled "pantheism." And yet this is the doctrine of the New Testament. (See John, chapter iv., 24th verse.) In the Old Testament, on the other hand, you will find the doctrine of anthropomorphism, the man-God, or deism—Jehovah, the concentration of almighty ness, the focalization of all stout convictions concerning the attribute of omnipotence—Jehovah, the Jewish God of infinite, desperate, and destructive attributes, with nothing for the heart, and generally repulsive to everything human.

When the heart grows warmer and larger, it sees, or thinks it sees, a Father in the maker, and calls him by that endearing name. Such hearts pray to the "Father" instead of to Jehovah, whose omnipotence and implacable justice overwhelm the mind. The human soul is filled with conceptions of pure tenderness, which call for tender eternal relations. These spiritual faculties require tender relations in every stage of their development. Hence the Father was revealed, prayed to, besought, invoked, and teased too much by the childhood stage of the race. It makes children fretful, peevish, and small-minded to cry all their wants and troubles and sorrows into the ears of the Infinite Spirit. But this absurdity is a part of theology, and here is an error, and yet it is a spontaneous, though unwise, expression of the spirit of love and worship by the reli-

gious faculties. Many souls affect to be severely shocked, and their children in Sunday-schools are really shocked, because their theology says the all-beautiful, all-loving, all-embracing Father is *particeps criminis* to the eternal damnation of nine persons in every ten! There are civilized ministers in the city of New York to-day, who are (I trust) ashamed to the very heart for ever having believed and taught any such error in religion. And yet there are some persons who affect to believe this stupid error with all their heart—of course that organ cannot be very spacious; and there are ministers who yet preach it with all their heads—the capacity whereof does not excite anybody's astonishment. But, unhappily they have the power to make mothers believe, and the innocent children whom such mothers send to the Sunday-schools also believe, that God is a great Baptist, instead of a Presbyterian sprinkler, or that God is a red-hot Methodist instead of an easy-going Quaker, or polite Unitarian. These are the errors that creep into religion. Whether God be a Quaker, or a Sprinkler, or a Plunger, it is of little consequence in the great future of true religion. God is infinite, a spirit, a man, or a tyrant—just what you choose to make him in your seven-by-nine creeds and dogmas. If the whole isle of New York was soft, malleable, and golden clay—if you could move it and shape it into anything that suited your fancy by your hand, you would doubtless undertake to do it, and all the children would follow your example, and thus you and they would begin to make various forms of thought and countless toys out of the universal plastic substance. Your conception of the spirit of God is like that clay. You make all kinds of

idols, creeds, and theologies out of the universal plastic substance. The spirit of God, however, being the same everywhere and at all times, is not thrown from its equilibrium by these childish forms and toys made by learned theologians. The tangible and intangible Gods and Jesuses, which are made by the cartload out of theology, do not disturb the Infinite heart, Mother, neither the Infinite mind, Father. In this light, therefore, theology is an innocent error. And yet the men of the city of New York have spent money enough, to gratify these foolish idolatries, to give ninety-seven thousand families a comfortable home worth five thousand dollars each !

The early Jews, who were in many respects, by far the most intelligent people, maintained a distant allegiance to common sense. They believed in a Jehovah; in one God, in no devil, and in a new Jerusalem. They did not exactly know whether the new Jerusalem would be in this world or in the next. And generally there was a difference of opinion upon these points. The Rabbis differed widely on many religious questions, but they never concocted any of the monstrous errors of theology which have built modern churches. They had their synagogues. Their temples of religion were devoted to the gathering together of the people, so that they might sing and give full expression to their convictions of supernaturalism. They had their shekinahs, their image temples, and their decorated tabernacles; but their forms were all symbolic and brim-full of spiritual meanings. They enjoyed their festivals and glorifications, it was a pleasant way to pass the time. The same old forms are observed by Jews at this late age of the world.

The tinsel and paraphernalia of the New York synagogues would suit thirty-five hundred years ago. The plan was at first a simple organization of persons, believers in theocracy, for the enjoyment of religion, and not to teach a mythical theology. The first conception that formed the basic error in theology, was that man, by an incomprehensible fall, had lost all connection with the Infinite Spirit. Theologians have never tried to reconcile this doctrine with common sense, because it is never necessary in theology to have things reconciled. It is a proud peculiarity of the system to be supernatural, which is the name for what is absurd and impossible.

Theology began with the assumption that the human race was out of joint with God's will. God is represented as being just as anxious as man was to get out of this state of eternal difference and conflict. It was necessary to turn a fable inside out, and wrong side foremost, in order to fix an explanation of the great quarrel between God and his only two children, which happened in a very small place called Eden. They had willfully diverged from the Infinite Love! Theologians say that God could not help it! He must be excused for the straying of his two children! He was all benevolence and all wise. He concocted the atonement long before the sin was committed, knowing from the first that Adam and Eve would cut up just the caper they did in the fable. Preparations were accordingly made from the foundations of the world. The remedy was ready to be administered to all who would shut their eyes, open their mouths, ask no questions, and swallow. This is what theologians call the atonement

That is a desperate and most expensive *error*. It is based on the doctrine that you are totally sinful, or that you are sufficiently sinful to deserve an eternal existence in cheap brimstone. To recover you from that dilemma, the atonement was prepared. By its provisions you are to be accepted in the kingdom of heaven, and esteemed worthy of that state of existence, on the merits of an innocent man who was made to suffer for sinners.

Such is the machinery of error in theology. There is nothing of the kingdom of God in it; there is no religion in it. Many excellent persons suppose that their hope of happiness in the future is annihilated with the overthrow of the atonement. Thousands cling to a shallow error, and suppose that by faith in it, they will be prepared after death to enter upon the joys of the kingdom of peace. But thousands come back from the other life to tell us a very different story. What is necessary to make this atonement universally accepted and efficacious? There is but one-third of the population of this globe that has any confidence in or any knowledge whatever of such a supernatural institution as the death of Jesus. Only one person in three of the earth's population—about 370,000,000 out of 1000,000,000—know anything about this error of theology. Some have heard it; some see it in the newspapers. Away off in China the missionaries preach this absurdity of superstition. They do what Bishop Colenso did, teach the theories of theology; religion, pure and undefiled, they do not often explain to the heathen. What, we again ask, would make this atonement universal and efficacious? Reason will have nothing to do with such a theory. "*Faith!*" Here is the third error which

follows of necessity the first, which is the "fall," and the second, which is the "atonement." Look at these churches, and look at their ministers. They are, doubtless, just as earnest in their labors and just as faithful to their convictions as are they who work in a better cause. I am satisfied that, for earnestness and honesty, there is nothing to choose between a Catholic, a Protestant, my brother Beecher, or my brother Tyng. They are as honest in their calling, and as faithful to their internal convictions as are less or more civilized minds. Toward the individuals of the different forms of faith I do not feel any uncharitableness. I do not believe that they are hypocrites and deceivers. Disreputable as the fact may be to their intelligence, they do believe earnestly in the errors of "theology" as well as in the truths of "religion." But theology, and not religion, is the origin of their churches. Their religious hatreds and creedal antagonisms arise from theology. Hence we are "in duty bound" to oppose the diversal systems of theology as the first step toward the development of true religion.

Christians, impelled by their theology, and moved by their benevolence and charity, which are the best elements of religion, send off millions of money and hundreds of missionaries to carry a knowledge of "faith" as well as of "sin," and of the "atonement," to the heathen. As the person of African descent said: "It is an ill wind that blows nowhar." So this missionary movement: By necessity it carries some items of useful education, somewhat of the impulses of civilization, more advanced habits of social life, a few notions about cultivating the soil, new patterns for garments,

and several plans for building houses and churches. It carries "glory" and "grog" to the heathen. The missionary work is, therefore, associated, for the most part, with what is good. For these reasons men willingly subscribe their dollars to help the solemn-hearted missionary on his perilous way. Although his theology is of no consequence, you think that possibly there may be something connected with the minister's family which may be useful and ennobling to the savages. But it will not do to say a great deal in that direction. We do not get encouraging reports from travelers. The flattering reports of great works among the heathen come through the religious papers, written by the missionaries themselves. Of course, they give a ministerial report of the missionary work in which they are involved, and to which they have, with great self-sacrifice, consecrated themselves to carry the "efficacious" errors in religion to the savages of the forest wild.

What follows faith? "Regeneration." This is the climax of the theological structure. Look about you in society and see the original characters who have been born nearly two thousand years after this saving (?) theology was started. Who are your chief men at Washington? Who are they who occupy your highest places to-day? Are they Spiritualists, Reformers, Progressionists—persons who are wholly and unqualifiedly, publicly and privately, opposed to the absurdities of old theology—who have no faith in creeds and ceremonies? No. They are men who are known to be publicly allied to the sectarian churches and to the follies of theology; but they are not as fully known to be allied to pure and undefiled religion. These public

men at Washington are, many of them, much advanced in years. Some of them are dead—have you not read their obituaries in the papers?—in trespasses and sins. The Republicans and Democrats to-day correspond to the publicans and sinners of the olden time. The American government is engineered by persons who openly and shamelessly profess to have adopted all the four errors of theology: “sin,” the “atonement,” “faith,” and “regeneration.” Somebody has been unkind enough to say that I am *opposed* to “religion.” Does it necessarily follow, because a person is opposed to the forms of error in theology, that he is therefore opposed to pure spirituality, and opposed to what is good and true in religion? Let us discriminate carefully, lest we be stranded upon this rock of illogical reasoning and wicked prejudice. It is like the passage between Scylla and Charybdis—ignorance on one side, theology on the other. Man must steer his bark, his reason, his intuition, and his character between these dangerous obstructions on either side of the channel, or he will be dashed to pieces.

Religion, without wisdom, is fanatical. It is a crusade of the sepulcher—it worships and fights for a little piece of ground; it sacrifices everything to an idol. The simple-minded and loving-hearted nature loves to appeal to the Infinite Spirit. No person thinks of any form of faith while under the experience of devotional prayer. The spirit enjoys the luxury of contact, as the sense of smell enjoys the special fragrance of a beloved flower. There is little difference between the rapport and the spiritual gratification. When you truly approach the Infinite, you sensibly become part of it. The theory

of the contact is theology; the experience of the contact is religion. Theology stands off and builds up a system. But when your spirit comes in contact with the spirit of truth, which is the spirit of fraternity and unity, you then know nothing of theological notions. A grand joy and a loving happiness thrills and fills the whole temple of your spirit. Then you are divinely warm and tender; you feel kindly and sweetly toward all members of the human family. You were vindictive, but you are now forgiving; you were angular, but you have become harmonious. That is the blessing of God; the fragrance of the Infinite Flower. You now feel that there is nothing in the world as important as pure spirituality. One more step and you become fanatical. You believe devoutly that religion is the chief concern of mortals here below. From this abnormal state it will take but a very slight alteration in your mind to make a religious twaddler or fanatic.

Because man's spiritual faculties are not the whole, but only a part of his mental structure. Look at these faculties throughout the other parts and windows of the temple. Examine them with your reason. They mean something, do they not? They have a high work to do, else why are they such a superior power? Go into these upper chambers of your spirit, and dwell there for a time. Nothing is more important than the just and complete gratification of the desires of your spiritual faculties. But a religious "revival" is mostly abnormal. Methodists frequently experience the fascination and fanaticism thereof. The new convert is too happy to sleep quietly; she gets out of bed, kneels, and prays; but she cannot attend to getting the next morning's

meal. John, who is not converted, wants to go out early on his farm to work ; but Jane, his wife, has just "got religion," and cannot attend to such labors. Of course the potatoes in the pan are burned, and generally things have grown "irreligious" in the house. But John goes out to his work, and Jane goes into her bed. She prays long and devoutly ; then lies down with great exhaustion, and sleeps. Presently she awakes and turns over the leaves of her Bible. She remembers the minister's last text. It is the first sentence that meets her eye ! It seems as though God himself had spoken it to her. It goes right to her heart. Then she remembers the last song that made her heart so joyous, and immediately she sets up to sing the heavenly hymn. By this time her excited feelings have made her very weary. John has just come home for supper, and there is the same difficulty. This folly continues about ten days. Thus some families get religion very bad. Now and then these "revivals" are attended with violent symptoms which subside into imbecility. There is a vast space between pure religion and religious excitement.

We come now to consider the expensiveness of error in religion. We will confine our remarks to this city, saying nothing about the other great cities of superstitious Christendom. In the city of New York alone theological error has erected 33 Baptist churches, 4 Congregational, 22 Dutch Reformed, 18 Jewish Synagogues, 7 Lutheran, 35 Methodist Episcopal churches, 5 African Episcopal churches, 1 Methodist Protestant, 46 Presbyterian, 6 United Presbyterians, 56 Protestant Episcopal churches, (the latter being the *genteelest* of all), 31 Roman Catholic — mother and daughter you see

close together--miscellaneous additional 20, and among the whole of them we find but *three* Quaker meeting-houses, two Unitarian, and four Universalist churches.

Therefore we find 284 temples consecrated to error in religion, in New York alone; not counting any of the churches just over in Williamsburg, Brooklyn and Jersey City. These expensive buildings indicate what theology, or religious error, has erected on the island of Manhattan! These temples and pagodas must have talented and expensive ministers, and in addition they have sextons, and they must, (thank heaven!) they *must* also have choirs. By calculation you will find that the cost of the gas per annum—and there is a great deal of this article used—together with the heat, and sexton's hire, and the excellent music for the churches, amounts yearly to about \$500; the average amount of all expenses, in all the churches for ministers, &c. is a little over \$2000, for each church per year. Now suppose we add up the original cost of all these churches, and combine the interest on this sum with the annual expenses, for thirty years, or a generation. Salaries, gas, fire, sexton, and music, with interest on the first cost, amounts to not less than one million of dollars per annum; making the aggregate expense of religious error for thirty years in the city of New York more than thirty millions! Now ask Dr. Spring, or any orthodox gentleman, how many souls have been probably saved in the city of New York during thirty years, and he will shudder. For his theology says that only *one* soul in ten ever gets within sight of the kingdom of heaven!

if homes at the rate of \$5000 a piece were purchased for the poor of this continent, and given to them out and out, they would amount to just what New York sectarianism costs once in every thirty years. Thousands of worthy fathers and mothers with their families might thus become proprietors of homes worth each \$5000, and virtue and happiness would increase in proportion to such benevolence. Various excesses, intemperance, despair, recklessness, and the thousands of influences that go to make up the vagrants and the criminals of the world, would be utterly prevented by the increase of the benevolence of pure and undefiled religion—leading to physical, spiritual, moral, and intellectual education, and to universal democracy and enrichment. Crime diminishes in proportion as people are lifted above the oppressive forms of poverty. Churches absorb immense amounts of money merely to give shape and form to religious errors, which the believers worship as truths. You know that under such perversities and misappropriations, crime must stalk through New York society, and your police system must be doubled and trebled as the population increases.

Mankind must be brought to see that theology is error, and that Religion is “pure and undefiled” and inexpensive; and that to *be more*, and to profess less, is fulfilling life’s grand objects, and taking a diviner position in the universe.

THE WORLD'S TRUE REDEEMER.

"Wisdom's ways are ways of pleasantness, and all her paths are peace"

The beautiful and sublime truths imparted by the Harmonial Dispensation, will hereafter appear through lips more touched by the Promethean fire—more blessed by the enchanting powers of divine eloquence. My mission at present seems to be to utter, in plain style and understandable language, new lessons in spiritual progress, and to explain and enforce old lessons in a new and more practical, useful, soul-exalting, body-saving form.

I find a great many social and religious sewers in fashionable homes that need to be thoroughly cleansed; and one to enter upon such a labor must take off kid-gloves and put on corduroy over-all. And hence, although it is hardly the form accepted in the so-styled best circles, (where dress passes par, and truth is quoted at fifty per cent. discount,) yet for the accomplishment of important ends in the day and hour and minute in which we breathe, such methods and dresses, and such unvarnished presentations of truth, are deemed expedient and appropriate. Therefore, as there are so many blessed witnesses to come after me, who will bring to you the clearly-defined pictures and express the highest melody of progressive truth, there

seems to be for me the rougher labor of laying the granite foundation on which the temple of strong, vigorous Freedom, and of sturdy thought, can be planted and erected in safety as upon the everlasting hills.

I come before you at this time with the question, "*Who—What is the world's true Redeemer?*"

A redeemer is one who takes up a circulation that has had a very wide diffusion on the credit system. The popular theory is that, from the first, mankind have been doing a credit business with the kingdom of heaven; that the first thing we did as a race was to run into an everlasting, deadly, and diabolical debt with the Divine government, which is under the management and administration of that wiseless and melancholy trinity of co-equal gods—Father, Son, and Holy Ghost. Hence, according to this theory, the world needs some person, or thing, or principle, or transubstantiation, to liquidate this solid and solemn condition of things, and thus put mankind again on "interceding ground"—on the basis of a possible credit and acceptance at the bar of the Eternal in the heavens.

This, I repeat, is the general theory among so-called Christians. In searching human history, however, we find this popular theory to be nothing more than a hypothesis, based on Hebrew mythology and superstition. But this Hebrew mythology was originated in a genuine spiritual perception—crude, indistinct, and unphilosophical, but a perfect truth in germ—that, in the great *future*, mankind would come individually to realize that they were full of imperfections and weaknesses, and needed a saving power, a redemptive personage, an uplifting energy, a purifying

principle. Thus originated the hypothesis of a personal Savior. What was first a mere speculation, at last became established as a positive fact.

The beauty and boundless catholicity of the Harmonial Dispensation are seen in the fact that, in freely and fearlessly sounding the deeps of all human history, its teachers come at last to accept the spiritual essence of all opinions in the world's religious creeds. They discover that in all things there is a sovereign, eternal truth, and their business seems to be, in part, to take off the coating and clear away the rubbish of the past—to divest history and mythology and experience of adhering superstitions, and thus aid to exhibit the majesty and harmonious perfections of the divine government, in its non-supernatural, inimitable, eternal beauty.

Hence we begin by rejecting the word "Redeemer," because it is a term developed by an hypothesis which is in itself erroneous. We discover that mankind do not stand in any such debit-and-credit relation to the kingdom of heaven. We are not doing a day-book and ledger business with God and Nature. Every instant of time the account in the "book of life" is balanced. The Bible is paper, and on the church theory it certainly is a paper basis of credit. Politicians and merchants, bankers and corporations, profess to dread and deplore this universal expansion of paper currency. Indeed! Then why do they not dread and equally deplore it in the religion of the world? It is nothing but paper currency in the popular churches, and much of it is exceedingly spurious at that. Multitudes of early Scriptures were counterfeits. This fact

is inseparable from the history of all past negotiations on this paper basis in religion. In the Council of Nice the manuscripts which were rejected would make more than two such Bibles as are read in the churches of New York city. Those scriptures were repudiated as counterfeit representations of the real paper currency which it was supposed God had authorized to be diffused among mankind. On this theory the Divine government must have been exceedingly limited in suitable material for specie! The pavements of Heaven must have consumed all the gold and other metal they had on hand. The New Jerusalem, according to that old opinion, was so expensive in its metallic basis and ornamentations that the Trinity could not afford a *specie basis* for religion and morality. Of course they were obliged to issue several varieties of paper currency, and these are what men call the "Old and New Testaments"—legal tender notes, and notes promissory and on mortgages.

Now I ask, Why not be as reasonable in religion, theology, and spiritual necessities, as in this common affair of banking and of mercantile business? The answer is that men dare to use their reason, their common sense, and their educational sense as well, in all matters pertaining to the actualities of outward life, and the same men have resolved to be as nearly consummate block-heads and stumbling-blocks in matters of religion, as they can possibly be and still maintain a reputation for standing at the front of popular education, good manners, and good breeding. This universal acceptance of Reason on all practical questions, and this universal rejection of the same sovereign power on

all questions in religion and spirituality, constitutes one of the most astonishing anomalies, one of the most consummate illustrations of imbecility, that ever started this side of the *upward "Fall"* of the first human pair.

This doctrine of doing all *worldly* business on what is termed “a paper basis” is, at the present time, quite unpopular. (It is not unpopular with me. I like it, and believe it will supersede the metals.) But in the world at large the plan is beginning to be rejected. Consequently, one of these days the same spirit of “repudiation” will strike into the organizations of religion. *Then* the kingdom of heaven will be appealed to—through vigorous prayers—for an exhibition of its supposed specie basis.

Is it not remarkable that people reject the idea of Progress in religion, in all the spiritual principles of human society, and at the same time *accept* it on almost every other subject in the domain of human life? It is everywhere held that man must not attempt to investigate the spiritual with his Reason. But, thank heaven! Bishop Colenso has had the sublime audacity, in the midst of all his labors in heathendom, to make soundings down through the so-called infallible Pentateuch. He found and published to mankind, that the bottom had fallen out long before it was ever put in—that is, he broadly intimates that Moses is historically a myth. According to the history, the chronology, the mathematics of the Bible, good old Moses did not personally exist. But we find that in the *spiritual* history of the world the great Law-maker did live and does exist. This interior reality is all that is necessary for mankind. It is of little consequence, for example, whether

"Faith, Hope, and Charity," were three young women, excessively beautiful, in first-rate health, with fine digestion, good teeth, fine hair, and well acquainted with the wants of the human heart, or whether they were and are merely artistic personifications of interior sentiments and natural human necessities. It matters little; it matters not at all. The point is this: are they faithful representatives of *actual* principles and needs in the constitution of the human soul? All the world say "Yea," and therefore, "Hope, Faith, and Charity," are idolized images in our parlors—beautiful goddesses for the adoring soul to gaze upon—representatives of the internal, the eternal, and ever-present necessities of the human spirit—*hope, faith, charity!*

So Moses is related forever to the spiritual life and history of the human world. So is Jesus a *spiritual* fact—*independent* of history, mathematics, chronology, and the Bible. Whether they lived or did not live, is of little moment. It will be of little profit to persons who live so near the summit of the nineteenth century to make inquiries as to whether certain historical characters ever lived or not. Some minds seem to think that, because the old systems are so pervious to the waves of thought and investigation, therefore old theology holds no essential truth. Many ministers are thus troubled. The miserable gentlemen! They are affrighted at Bishop Colenso because they know nothing of essential Spiritualism. They know nothing whatever of the fundamental principles of the Harmonial Philosophy, by which the essentials of all things are saved; so that nothing worth saving is lost in history, theology, or mythology. If the world had more real

intelligent, scientific spirituality in its religion—in its apprehensions of religion—it would never tremble if the bishops and priests of all countries came out *en masse* to-morrow and declared that the Bible itself, from end to end—in its literature, meanings, principles, and applications—was nothing but a worthless “paper currency” bequeathed to mankind through the Jewish Rabbi and early Christian Fathers, who firmly believed in their own honestly mistaken judgments and superstitions.

No; give men more knowledge of *real* spiritual truth, teach them of the philosophical depths of the immortal spirit, and they will have no more silly fears and hysterical tremblings lest the Bible should disappear and all Testaments be swept from the face of the earth. Suppose a great consuming fire should sweep across the prairies of the West and burn all the harvests that are garnered—with their fifteen to twenty-five miles of wheat and corn preserved in appropriate buildings—would the world despair of future cereal harvests? Would farmers and laborers never hope and believe that other corn-fields would again rustle in harmony with the music of the heavens? Would mothers and farming-maids never again look with *faith* for great thrift and burly health flowing up from the under-world, which brings in the new shocks of corn and fills the familiar scene with the affluence of new harvests? No, no! “Hope springs eternal in the human breast.” The soul of the world would still feel assurance of future abundance. The summer comes, and with it come also those beautiful invigorating showers which awaken the slumbering principles of

vegetation, and once more they bring oceans of food for the waiting millions, and all are fed.

So, also, if the present great spiritual and historical criticisms should sweep violently over the earth—rolling like the flood of Noah, sweeping Bibles and all books on other subjects wholly out of the world—nevertheless the men and women who feel the depths of these spiritual truths would not for one moment tremble or be cast down, except, perhaps, in a passing sorrow for the loss of so much property, representative of the industry and education of the past—for it would indeed be saddening to behold the destruction of the labors of those who have lived before us, and who have worked faithfully both night and day for years and centuries. The regret on this point would be deep, universal, and sorrowful; but there would be no spiritual trembling or vague fear; for very soon the divine harvests of Ideas would come again, more spiritual books than ever, and far better Testaments of truth, would unfold on the innumerable trees of human life. Singular, therefore, is it not, that men do not seek to comprehend and apply the law of Progress in their theologies and religion? It is because they *tear*, from the mere influence of their education, to use that sublimest power, the harmony of all the faculties—Reason.

If there was ever a flower from the soil of heaven planted in the garden of the human soul, blooming with an ever-increasing beauty and with an eternal fragrance, it is **REASON**. Men instinctively dread the absence of it in their children and in themselves; but nothing human ever dreads or deplores its presence.

The most *reasonable* person is the one you are inclined to love *most*. Reason always implies harmony of the faculties, for it receives happy contributions from all of the affections and sentiments. Reason, in this high sense, does not merely mean the power to think and talk logically from premises to conclusion, or legitimately to go in reflection from the outside to the center. It means the power to see not only outward facts, but the *essential principles*, also, by which alone the real significance of the facts can be comprehended. It is the German method. It begins at the heart of things, with fundamental Nature—is deductive, and goes thence outwardly, like God, through all the infinite spaces. God does not live and think on the surface of the universe as Bacon did. The Divine is not strictly an inductive philosopher. Every man of reason and every woman of intuition knows that God is in the deepest Heart—an inexhaustible fountain of Love, as well as of Wisdom—expanding through all that illimitable structure which we call “the physical universe.”

Now God’s method of living in the universe is the method of Reason in mankind. Rooting itself in Intuition, starting up with the lightning flash of thought, and with often an inexpressible conviction of what is and what is not true—such is Reason, blooming over the summits of the thinking and contemplative faculties—the first born, the last born—the perfect grouping of all the elements and attributes that go to make up the immortal human mind.

And yet men dare not trust Reason in religion! Behold how all the pulpitarians and crabsterians use Reason to prove that Reason is not to be trusted! Go

to our logical clergymen—many of them are tolerably well-educated in logic—and hear how they habitually employ Reason, almost like thoroughly trained lawyers, to prove that Reason is most treacherous and *unreasonable*, and that it is unworthy of consultation in the presence of the Word of God !

Now I stand before you to announce the necessity of progress in the world's religion, and hence my subject is: "The World's True Redeemer."

I. In the first place I affirm that there is implanted in man a natural desire for knowledge. Men say that true human education did not begin until Christianity was perfectly established. It is astonishing that they dare so assert, when it is known that Egypt and Greece blossomed with institutions of learning, which have not been exceeded by anything educational in the present century—only we have *more* of it diffused among the people, and hence have made great progress in the adaptation of true education to human necessities. But in the fundamental germs of enlightenment and civilization the world was largely supplied centuries before Christianity was established.

I repeat, men desire Knowledge. They have an implanted desire to know more; they dread ignorance, and they repel with indignation that which is a recognized *discredit* to the Reason with which they are endowed. I know a perfectly honest, healthy, splendid-looking, wealthy proprietor of many whale-ships, who very frequently blushes because he is not educated. He began in the cabin, next went before the mast, and then became second mate, and so on and up until he went as sole master of his vessel. At last he became

the proprietor of many whaling-ships and store-houses. He staid at home in his comfortable mansion by the sea, and saw his many ships sail out and return to port, bringing him wealth and luxury ; but he knew nothing of French, nothing of Greek and Hebrew, and so he fancied, as he was not educated in spiritual principles, that he was shamefully destitute of education. He had never acquired the power of flourishing his pen, so that he could not even write his own name very well. But that man was most trustworthy. He was the trusted friend of every man who needed his assistance and his benefactions. Still he would not accept the smallest public office in his native town, nor assist in adjusting public affairs, just because he was consciously deficient in the rudiments of Education. So he blushed and remained at home, or rode quietly out in his carriage, looking equal to any man that walks in the halls of Congress. Thus the wealthy sailor lived, and at last went completely out of sight in the midst of great accumulations of wealth—all because he knew that he was not educated ! I relate this case to show that *people naturally repel ignorance*, and that most persons blush when they know that they are not well-informed and accomplished. It is a voice illustrating the natural desire of the human heart for Knowledge.

Now who shall say that Knowledge shall not travel into religious matters, as well as into navigation, into matters of business, into the banking arrangements, chemistry, the actual or the speculative sciences ? The desire for Knowledge with reference to spiritual things is just as powerful as the desire to know anything with reference to other departments of human interest. I

think this question answers itself in every man's intuition.

II. In the second place I mention that man has a natural desire to make his knowledge Useful. He craves and seeks to acquire *natural and useful Knowledge*. When a boy sees a pair of skates, he wishes to know how he can use them. If he sees a ball, he wants to know how he can play with it; if a hook and line, to know how he can fish with them. So with the man. When he comes to recognize the facts of Science, or the development of these great discoveries in the world, he yearns to grasp them at once with the hand of Use. Why not carry that desire for Use into Religion? Why shall we not make our knowledge in spiritual things *useful*? The question answers itself. *We can and we must*. It is the inevitable tendency of the soul of every born human being to outgrow ignorance and to commence the investigation of spiritual truths. Mankind must make intelligent incursions through all these temples of ignorance, and error, and superstition—and over them, and through them, and in the midst of their demolition—he must acquire *useful* knowledge in spiritual and religious truths.

III. In the third place I will mention that man has a natural desire to be *consistent* in his Knowledge. He desires this jewel above all, in order to show the world that he knows the true *use* of his Knowledge, and to show that his use of it is exactly logical and everywhere intelligent and symmetrical. If a man knows a spiritual truth, he wants to make a *consistent* application of it. If he knows a scientific truth, he wishes also to be consistent with that.

This illustrates the intimacy with which one kind of knowledge is connected with another. If a man knows something of anatomy, he longs for a little physiology to make his anatomical science not only useful, but consistent; and if he has a knowledge of physiology he says: "Now, chemistry is really necessary to make my physiology at once useful and consistent." So he goes into chemical questions and investigates as far as his opportunities and prejudices will permit. If he gets interested deep enough in chemistry, he begins to look at the matter with a still broader view, and he says, "I must make these things useful in my daily life. I must show that I have *real* and positive knowledge. And, in order to make that exhibition indisputable, I must give it expression in my duties, in my daily avocations, and in my worldly career."

This illustrates the desire of the human to be consistent. In the Churches, both ministers and their followers plant themselves on certain principles or premises, and each one says: "I must reason correctly from my fundamental propositions." If a clergyman believes in the Trinity, his doxology at the end of the sermon and hymn will always be a logical conclusion from his creed. If the minister believes in eternal punishment, he will conduct himself like Henry Ward Beecher, who, although naturally anxious to discard the trammels of old theology, will, nevertheless, perhaps at the end of every third week's sermon bring out a logical hell-fire conclusion in harmony with an education received from his earthly father's orthodox premises.

This desire to be "consistent," too often allies

itself with the Satan of Pride. Some men having committed themselves openly and above board to certain fundamental opinions in politics or in religion, are actuated by the feelings of pride, so much so that they cannot be honorably open and simple-minded enough to know *where* or *what* a new truth is. They desire to stand by the old, and not to budge. They cling to the time-worn falsehood very strongly ; for they design to show, by their adhesion to it, that they have indubitable evidence that they are not mistaken. Thus Mr. H—, a flourishing merchant of this city, in conversation in Williamsburg several years ago, said to me that he was “a believer in total depravity.” Then came the question: “What are your evidences, Mr. H— ?” He answered by enumerating human evils, piling evidence upon evidence taken from history, quoted the crimes of society, the sins of individual men, &c., &c. Then we conversed concerning the hereditary and circumstantial causes of those evils and iniquities.

At length he yielded the point somewhat, and said : “Well, to be sure, special circumstances and lack of balance in phrenological organization, deficiency in the strength of will to resist evil, and various temptations, which flow in from the outside world upon the person, no doubt do explain away the intentional cause of many evils and vices ;” and so he measurably yielded the point that the human heart was not *totally* depraved, seeing that so many iniquities and evils came from the sphere of conditions and circumstances.

“Well,” said I, “Mr. H—, where now is your evidence?” That unfortunate question at once reminded him of his position, and also aroused his *pride*

of logical consistency, and said he: "I have, Mr. Davis, an unfailing evidence of total depravity." "Indeed?" "Yes." "Well, Mr. H——, where do you find that unfailing evidence?" "In my own heart, Mr. Davis."

I told him I admired the self-sacrificing spirit he manifested, but I detested the *pride* which caused him to do it; for he probably knew that he owned as good a heart as anybody, and it was not true that he went to his heart to find "total depravity." It was the ambitious desire to be "consistent"—the Devil of Pride—that held him to his first propositions. The imp of darkness thus shut down the vail over the good man's eyes, so that he dared not see the higher and more simple truth with all its rosy splendor. And so he became the zealous editor of the *Churchman*. His unfailing evidence of total depravity was simply the sacrifice of his own mind to his own avowed theory. He would rather stand before me a self-acknowledged spiritual criminal than to say that he really had no absolute evidence of total depravity.

Now the world is just in this condition of pride and fear with reference to the Trinity, or the doctrine of eternal punishments. The people and priests have not yet simple, spiritual, and interior childhood enough to acknowledge that facts, heretofore accepted, are perfectly invalidated by new scientific and historic evidence. They are not large enough to receive the new truth, and to welcome it, as happy mothers receive the new-born child.

Men love, in their pride, to be "consistent." But in such passion they make great life-long mistakes. If

I had labored to be logical and "consistent" in any of my discourses, no doubt I should have been, if possible, less useful to you than I have. It is a remarkable fact that I have sometimes attempted to teach you, but at the end of the Lecture I found, not unfrequently, that I knew much more than when I began, and was, perhaps, more benefited and more instructed than any other person. It was because a new phase of a great principle had been revealed to the interior, showing me that my internal life was still sensitively awake to the New, and that I was and am not wedded foolishly and indissolubly to the past, either personal or general.

Now I wish to call your attention to the points gained in this discourse: First. Internal desire for Knowledge; secondly, for Useful Knowledge; and thirdly, for Consistent Knowledge.

What is it in man that thirsts for knowledge? This inquiry answers itself in this way—that the harmony of all the faculties and attributes in the human soul constitutes what we call Wisdom. The Author of that harmony is also the Author of Wisdom. Persons who are yet not harmonized in spiritual principles, have only glimmering intuitions of Wisdom. It means the axis of the human mind coming to a parallel, so to say, in the plane of its orbit, with reference to the harmony of Deity. The unity of man's spirit with God's spirit is felt instantly when the fullness of wisdom is reached. It is the new birth. You then feel that your spirit is attuned to the harmony of eternal principles. The harmony of love shows you at once that you are part of an indestructible Brotherhood. Your partialities and jealousies die down, your little feelings and selfish

traits depart, and the spirit of Fraternal Love, like the dove that went forth from the Ark, wings its way from your soul towards every son and daughter of the world. If you can rise to a feeling of that kind even once in a month, you have evidence that a new birth is taking place within you.

Furthermore, when you rise to see that the law of gravity is not merely physical, but spiritual also; that the laws that regulate mechanism and chemistry are spiritual as well as physical and mathematical, then you have attained to some perception of Wisdom.

Wisdom sounds through the physical and reaches to the profound depths where God sleeps and wakes every instant of time.

The penetration of the chemist is but a physical approach to the interior of things. He will take a substance into the laboratory and analyze it. He arrives at its constituents and names them; and they are thus marked and classified. And he finds that, by recombinations, they make this, that, and the other substance. But just where the chemist leaves off, the soundings of Wisdom commence. The chemist fails to touch the vital principle by which constituents are united to make the various compounds. He knows that he fails to reach the point where spirit moves the body, and so he goes once more to the threshold of inquiry. When he arrives at that place he stops short, but Wisdom hospitably opens the door into the vestibule of the immortal temple, just at this particular critical point; and thus, where the chemist, with his material methods of probing and analyzing, must, per force of his material methods, cease, there the penetrative spiritual philo-

sopher commences his investigations. And thence he is led out through an infinitude of spirit culture.

Wisdom commences, I say, just where Science fails • in its power to go. You know there are persons who all the time are in bondage to the sense. They behold gravitation, but to them the law itself is physical. Look at our material orthodox clergymen. They read the ponderous religious quarterlies -or the monthlies— which are lumbering and tediously elephantine in the treatment of things; what kind of knowledge have they? Talk with the most learned of these gentlemen, who day after day visit our best public libraries—men who dig through the great volumes that come across the Atlantic—and you will see how utterly destitute they are of *internal* perceptions of scientific and philosophic truths. Being without knowledge in these matters, many of them are skeptics; and although they attend church Sunday after Sunday, and go through all the forms, yet in their judgments they have no faith either in theology or religion.

THE WORLD'S TRUE REDEEMER IS WISDOM, because it passes through the dress to that which is essential, to the spirit through the body, to the life within the law, to the science within the substance ; and not only so, but makes all of its discoveries at once *consistent*, *useful*, and *desirable*. But Wisdom seems. to most people, to be vague and abstract. Men do not see how they can put the teachings of Wisdom into operation. Well, then, let us see if we cannot make this truth useful, consistent, and practical.

Wisdom recognizes, as a central principle, the balance of things—the equilibrium of forces, the adapt-

ation of one substance to another, of one force to another, of a fish to the water, of a bird to the air, of light to the eye, of sound to the ear, of flavors to the taste, of odors to the sense of smell, of substances to the touch, and so on throughout the whole system.

What is the image we see represented in poetry and in art on this subject? The image is JUSTICE. She holds the scales, which represent equality of proportion. Justice is the central law. It is recognized as the finest, most universal, and the highest expression of the Infinite Mind. The entire harmony of the planetary worlds, by which the stars move on in their sublime courses, never varying from the moment the pyramids were built to the present hour! --in all these splendid, vast, and incomprehensible systems, which make up the heavens—comets burning their way through space, crossing each other's paths beautifully, like well-trained dancers waltzing on lines most familiar to their minds; and the planets, too, moving on like respectable citizens in the high walks of the sidereal heavens—all in never-changing harmony with the original design. What causes that? It is what Wisdom recognizes as God's central law—JUSTICE.

Bring it to the person, and what does it do?

It gives us the two hands, two feet, two departments to the brain, two eyes, two ears—doubleness, duality throughout—all expressions of God's central law, JUSTICE. The foot cannot repel the head, nor the head the foot. The cerebrum cannot repel the cerebellum, the cerebellum cannot do without the cerebrum. Love warms Reason; Reason cannot exist and flourish without Love. How is it that a man can raise his

arm? It is done by the laws of contraction and expansion—the two systems in harmony with each other. Justice breathes throughout all the system.

Again, we find in the world what is called *warmth*—red warmth—warmth which is mellow, which is penetrative, invigorating, and expanding. Wherever you find balance, you find warmth. What is it? It is God's central principle—LOVE. Not the physical universe, but that which gives us a physical universe, is naturally full of warmth, flowing from the center through all the minutest ramifications of the system—LOVE.

Now what is this all-pervading Love? Is it a Love which stops with a substance? Does it exist only in one heart? Does it take no interest in anything outside of itself? You know that the selfish love of the spirit brings no happiness to itself. Its happiness comes from its dependence upon the corresponding love of another, then the two depend upon a third, and the three upon a fourth, and the four upon the existence of the whole world without.

The system of human life and society is entirely dependent. One part is warmed by contact with another, and the heat is expanded and removed according to the principle of equilibrium. This is the divine LOVE. It is central with Nature, just as Justice is central with Deity.

Deity and Nature are counterparts, equals, and compeers; they are husband and wife, father and mother, wisdom and love, and are perpetually bearing children. The *warmth* and the *balance* go hand in hand, arm in arm, their arms about each other's necks, working without discord through the illimitable spaces.

Hence LOVE, which is not limited and selfish, and JUSTICE, when married, constitute LOVING-JUSTICE—the best practical definition of *the world's true Redeemer*.

Justice without Love is the sun without heat—with-out its power to fertilize, and beautify, and adorn the world ; and the world without its Justice would be the sun with only *heat*, that would burn, and parch, and consume, and destroy all things. The balance of the universe itself would be destroyed, so that where harmony dwelt, discord and conflagration would prevail. Thus it would be in a world full of Love, of warmth, but without Justice and light.

Try this principle in your homes. I know a young man in one of the avenues of this city who has been so petted and caressed by an over-loving mother—a maternal soul, who had Love in abundance, but not a corresponding sense of Justice—and that misdirected son is now the source of her daily anxieties and momentary miseries. She is every week put on the cross, and is sorely tried like one pulled joint by joint on the rack of torture. Why? Because when a little baby and a child he had all things given him that he wanted ; never was practically instructed by Justice to recognize the rights of another child. Justice was left out of her Love. Thus the little one came up under the arms of maternal warmth ; and this very day that son, now a young man in the city of New York, is carrying poignards and stilettos in his disposition. He is to his mother a serpent that was nurtured in a house full of Love without corresponding Justice.

Try this principle with vegetations of any kind. Let them have the warmth which the sun might give,

but without its regulating, adjusting, and balancing power, and soon you will find that the beautiful plants and harvests would disappear, crisped, parched, and destroyed, because the sun had not given down its cooling and harmonizing power, which would bring balance, and equilibrium, and proportion, and beauty, and symmetry, as well as the all-important results of warmth. I think you perceive that the world's true Savior is LOVING-JUSTICE, and that Wisdom is the apprehending and applying faculty.

How necessary it is that men should apply this principle throughout. I will not detain you at this time by describing its influence in the various departments of human interests. If, for example, these fashionable ladies could be made to see the *injustice* of their styles, with reference to other equally good ladies who are circumstantially unfortunate, they would not be guilty of another departure from wisdom. These fashion-ladies have been brought up under the warmth and wealth of the heart, without the cooling, regulating, and equalizing principle of social Justice. They have learned their arts from Mother Nature; but they have none of the wisdom of Father God.

So they are all fashionable ladies! They go to the churches. They would not attend a Progressive Meeting, lest it might impress an everlasting spot upon their reputations! And yet they do openly and unblushingly that which I believe not a lady in this cause would do. There is in nearly all they do a terrible wrong, which badly affects the domestic who gets the dinner, and the boy who serves at the table, and still worse, the children, who are readiest to imitate the

conduct of adults. I attended a party on one occasion where there were forty ladies exquisitely arrayed in the fashionable dresses of the day. By a careful computation I made out exactly 720 yards of silk and satin and costly brocade. Think of it, ye Christians! Seven hundred and twenty yards of most expensive cloth, on *forty* New York church-going women! I have also seen a party of forty faithful and industrious women, who had scarcely ten yards over the mere necessities of passable dress. They had scrimped themselves to just that pattern which was necessary for convenience—of course according to the style, so as not to be peculiar and conspicuous; but the calico they wore was way down in price, and they were ashamed to appear among the finely dressed. Yet these costly pagodas, these fashionable religious temples, are flashing and sparkling with Stewart's iniquities. Alas! they have not yet heard the central gospel of God—JUSTICE—down in the heart deep enough to regulate their habits and characters. Therefore, with all their religious professions, they are not friendly to the kingdom of righteousness.

Finally, I suggest to clergymen and to all teachers of public morals that they at once abandon the vicious doctrine of the vicarious atonement, as well as the preaching of all other mythological methods of getting rid of sin and evil, and come immediately on to the everlasting basis of LOVING-JUSTICE—the world's true Redeemer.

THE END OF THE WORLD.

— “The original
Of all things is one thing. Creation is
One whole. The differences a mortal sees
Are diverse only to the finite mind.”

The cheerful, yet solemn subject, announced for this morning, should have attracted the editorial staff of “*The World*,” but it is more remarkable that there are not present editors of other and more loyal sheets who take an interest in the *end* of the “world.”

My subject is the great question that frequently agitates thousands of honest religionists. In treating upon this subject I remark :

First, That the human mind begins to reason by taking a *literal* view of everything, whether spiritual or material. Its first apprehensions are confined strictly to the *apparent*—to what *appears*—to the *seeming*. Wisdom, mounting on the wings of untrammeled Ideal-ity, penetrates to that which lives *within*. This state of mind judges “not from appearances, but with a righteous judgment”—that is, from the core outwardly, and *not* from the mere husk, burr, clothing, protection, appearance, or representation; thus wisdom renders an infallible verdict concerning that which is interior, spiritual, and eternal. To think or reason sensuously, is an error—a mistake—which is scarcely reprehensi-

ble, hardly blameworthy, because it is the inevitable step of the human mind when beginning its progress in experience, thought, wisdom, and intuition.

Hence there prevails a universal *externalism* among crude religionists with regard to the "End of the World." There are scores of persons, who, judging from the Bible sentences, fancy they read the fiery doom of the physical universe. All who live and move and have a being within the world, save "God and his holy angels," are marked down for a resurrected destruction. "His holy angels," according to the theory, will be manufactured out of certain earthly religionists, as their eternal reward for having believed the delectable creed in advance of their skeptical neighbors, even though the latter class may be respectable members of popular churches. The holy and sacred class are called "Second Adventists"—very pugnacious, warm-headed, discussionary characters, energetic and truth-loving, over-fond of debate—especially from a *literal* apprehension of the teachings of the Testaments. Taking the sensuous interpretation as the basis of all their reasoning, they have erected a system of theologic thought (based wholly upon literal apprehensions,) which they imagine logically leads—mathematically, prophetically, figuratively, and according to the biblical almanac—directly to a tragical and chemical termination of the physical world in which sinners now live. They fancy that they recognize the prophecy to be straight from God—of course through the mediation of the old prophets—and think that Christ announced the same awful fact whenever he spoke of the "end of the world." Beholding this unbroken chain of an-

nouncement, this concatenation of prophecies, this unmistakable literalization of the promises of God, the Adventists naturally work themselves up to believe that, in a very short time, the dissolution of the globe and the end of all physical things will surely come to pass. All this religious imagination is based on the fact that the mind first takes a *literal* view of ancient spiritual writings. It is the mind's first step in theology, in spirituality, as in everything else it encounters on the road of progressive thought, experience, and wisdom.

The next step the mind takes as it expands from intuition, is a *figurative* view of the Bible language. Minds in this state apprehend that the old prophets and the new apostles spoke in metaphors, wrote emblematically, with great opulence using figurative expressions. Bible-believers, thus thinking, throw off the *literal* letter and the materialistic conception, and swim out into the open sea of pictorial and figurative interpretation. They now seek for examples, correspondences, contrasts, and analogies. Swedenborg, for illustration, being both a scientific thinker and a philosophical religionist, started more systematically to give to all figurative, emblematic, metaphoric, and symbolic expressions, the basis and dignity of a Science—reducing, in his own opinion, all scriptural *externalisms* to an intelligible spiritual account. His principle of translation was something more than *analogy*, something more than mere *comparison*, something different from the purely *figurative*, something different from the *symbol*—it was what he called the “Science of Correspondence”—meaning that the *internal* of an object, person, thought,

affection, subject, or thing, is always represented in its externals, and *vice versa*; that while a sheep will represent nothing but a sheep to the *external* eye looking over the fence into the field, at the same time to the eye of the *spiritual* mind the sheep naturally represents and really seems to be nothing but the sentiment or principle of *innocence*. De Guay, in his "Letters [No. XII] to a Man of the World," gives the following familiar examples: "The *earth* in general corresponds to man; its different productions, which serve for the nourishment of men, correspond to different kinds of goods and truths—the solid aliments to various kinds of goods, and the liquid to various kinds of truths. *A house* corresponds to the will and the understanding, which constitute the human mind; by house we here understand all that serves for lodging or retreat, the palace as well as the hut. *Garments* correspond to truths or falses, according to the substance, color, and form, which they present. *Animals* correspond to the affections; those which are useful and gentle to good affections, those which are hurtful and bad to evil affections; gentle and beautiful *birds* to intellectual truths, those which are ferocious and ugly to falses; *fishes* to the scientificks which derive their origin from things sensual; *reptiles* to corporeal and sensual pleasures; and *noxious insects* to falsities which proceed from the senses. *Trees* and *shrubs* correspond to different kinds of knowledges; and *herbs* and *grass* correspond to various kinds of scientific truths. *Gold* corresponds to celestial good, *silver* to spiritual truth, *brass* to natural good, *iron* to natural truth, *stones* to sensual truths, *precious stones* to spiritual truths."

So Swedenborg goes through the mystic sphere of psycho-scientific research, and succeeds in reducing the whole Bible, or at least so much of it as, according to his superior illumination, was correspondentially written, to a consistent system of interior interpretation. It must strike every one as evident that the Swedish Seer ever and anon struck the core of Divine fruit on the biblical trees; almost every second step he planted his foot on the basis of everlasting truth. If he had struck solid ground every time, the world would find in him an infallible teacher. Unfortunately for him, perhaps, but unquestionably fortunate for the human millions, Swedenborg touched spiritual truth just unfrequently enough to convince many persons who read him that he was not infallible. Those who look at this question independently, see that, although it is very easy to think and say that a duck corresponds to a doctor of medicine and a goose to a doctor of divinity, still the so-called science is obviously arbitrary, and may not be true universally. For your spiritually-minded brother in Scotland, looking at the duck, may not think of seeing therein represented "a doctor of medicine," and not always in the *goose* a "doctor of divinity;" on the contrary, these twaddling birds or gawky fowls may represent very different affections, thoughts, persons, or professions, and may continue through all time to suggest something different from Swedenborg's meaning. And yet I hesitate not to say that the "Science of Correspondence" is the closest approach to a great discovery in the substantial sense of spiritual communications recorded in the Old and New Testaments.

But there have been, and are, persons who have conceived that, inasmuch as there was a *spiritual* sense tucked away in the literal Word, so it would be unfair if there could not be found a *celestial* sense still more concealed within the spiritual. These ambitious souls also think that it would be unfair for an hundred years to pass away without producing some “*celestial* see” who could out-Swedenborgianize the Word. Among Spiritualists there is, or has been, a person who thinks and professes to believe that he has seen a *finer* sense in the Bible than Swedenborg saw, rippling all the way through from Genesis to Revelations. His first ambitious installment—“the Arcana of Christianity”—has been published.

On the same principle, and by parity of reasoning, you may apprehend that some other person will, by and by, arrogate the discovery of a “heavenly sense” as superior to the *celestial*; and yet another who would say that there was a “deific sense” superior to the *heavenly*, and so the absurdity might flow on *ad infinitum*. The reasoning is deceptive and sophistical. They take for granted what remains to be established. Thus: Since the *literal* sense of your Bible is extinguished, since the *spiritual* sense is not sufficient, and since the *celestial* sense is already exhausted, is it not necessary now, in order to have the celestial sense perfectly comprehended, to cap it all with the climacteric discovery of God’s own mind? I believe that no such religious fanaticism will ever appear in a healthy human mind. Such an ambition could be nothing less than a parasitical development on the healthy faculties of human reason. Let us hope and pray that such religious

monstrosities will never appear in the course of modern spiritual development and philosophic growth.

Let me now ask your attention to the universal fact that the internal and the external of all things are married, and do literally correspond to and represent each other; that what is true in the external, in anything, anywhere, is equally true of the *internal* in the same thing and place. Hence there cannot be such a thing as a religious truth which is incompatible or inconsistent with a scientific or a philosophic discovery in a corresponding department. There can be no incompatibility, no antagonism, between what religionists call a "revealed and natural religion." Paul has fully shown this; others have demonstrated it; and no man can escape the laws and logic of Reason. The changeless God who "built the palace of the sky," and talks to men through various mediators, could do no incohesive deed, could speak no inconsistent word; but, when understood, both the Deed and the Word universally harmonize as do fellow-notes when speaking in the highest music.

This statement is the internal conviction of the world; the intuition of all peoples, both Heathen and Christian. If the people of Christendom would take those documents, which, bound together, are called the "Old and New Testaments," as simply and only a *portion* of the spiritually-written word of God, and hospitably accept the scriptures of all heathen nations with just as much reverence, and see that God spoke *through them all*, even as he speaks through the organization and habits of the meanest *worm* that ever crawled in mud, as through the beauty and perfections of the highest

seraph that ever sung under the finite sun, then indeed would the earth rejoice in gladness ; for all religionists and Spiritualists would be enlarged and ennobled by the presence and influence of perpetual and universal inspirations.

But, on the other hand, confine all authoritative inspirations to a stereotyped volume—excluding all God's words to the Chaldeans, Arabians, Chinese, and the other nations who in past times have received truths from the same inexhaustible Divine source—do this, as Christians do, and you exclude golden sunlight, pure air, blissful health, and impartial wisdom from you ; and, in consequence, you become miserable automatons of a fashionable, popular, and outrageously expensive religion, full of dried creeds and dead men's bones.

The application of the principle announced would be this : Just what is true in the world of science, we shall find equally true in the social world ; what is true in the social world, we shall find equally true in the world of polities ; what is true in the world of politics, we shall find equally true in the world's laws and governments ; what is true in outward governments, will be found equally true in the internal history of particular races ; and what is true in all these, will be found equally true in the geology of the globe and the destiny of the human family ; what is true in geology and the destiny of the aggregation of persons, you will find equally, intimately, delicately, eternally true in every single component part of your mental existence !

Geology—a scientific knowledge of the earth—has been practically born within the last quarter of the present century. It has already arisen to the com-

manding position of the wisest commentary that was ever written on book-religion. It is this day the profoundest expounder and *pounder* of Genesis; for the authority of the book and the source of the authority have dropped out long ago to those who have had the industry, independence, and talent to investigate. Perhaps, in this connection, it may be best to glance at the outlines of the harmonial philosophy of creation in the physical Universe.

The great original, ever-existing, omniscient, omnipotent, and omnipresent productive power --the Soul of all existences—is throned in a central sphere, the circumference of which is the boundless universe, and around which solar, sidereal, and stellar systems, revolve in silent, majestic sublimity and harmony! This power is what mankind call Deity, whose attributes are love and wisdom, corresponding with the principles of male and female, positive and negative, creative and sustaining.

The first goings forth or out-births from this great celestial Center, are spiritual or vital suns. These, after due elaboration or gestation, give birth to natural suns—those that become cognizable to the outward or natural senses of man. These again become centers, or mothers, from which earths are born, with all the elements of matter, and each minutest particle infused with the vivifying, vitalizing spirit of the parent Formator. The Essences of heat or fire—electricity, galvanism, magnetism—are all the natural or outward manifestations of the productive energy, the vitalizing Cause of all existences. It pervades all substances and animates all forms.

THE PROGRESS OF FORMATION is from the lower to the higher, from the crude to the refined, from the simple to the complicated, from the imperfect to the perfect—but in distinct degrees or congeries. That is, the lower must first be developed, to elaborate the materials, and prepare the way for the higher. Thus, after the sun gave birth to the earth—and the same of all other planets—the action of the vitality within the particles of matter, and its constant emanation in the form of heat, light, electricity, &c.—first from the great Central sphere to the sun, and thence to the earth, acting upon the granite and other rocks, with the atmosphere, the water, and other compound and simple elements—then new compounds were formed, possessing this vital principle in sufficient quantities to give definite forms, as crystallization, organization, motion, life, sensation, intelligence—the last being the highest or ultimate attribute of production on our earth, and possessed or reached to perfection only by man.

A glance at the progress of creation, in the production of our earth and its inhabitants, will serve as an illustration of the same process and progress of worlds in the vast expanse of the universe, that are perpetually and continually being brought into existence, and ultimately the grand object of the whole—namely, to develop and perfect individualized, self-conscious, ever-existing, immortal spirits, that shall be in the “image and likeness” of the Central Cause, and dwell forever in the Summer Spheres.

I will now describe the process of the earth’s origin. Within the circumference of the sun, elementary particles of matter gather around a nucleus, which con-

tinues to aggregate and increase in dimension and variety of parts, in its perpetual and endless revolutions and evolutions, gradually advancing towards the outer surface of this fiery orb, as it increases in complexity and density, until it approaches the extreme verge of the sun ; when, by the impetus or centrifugal force it has attained, from its more compact structure and consequent increase of specific gravity, it breaks loose from its parent and flies off at a tangent into illimitable space. If a ball of lead and another of cotton, of the same size, be tied each to a string and whirled violently around until the strings break, the leaden ball will fly off in almost a straight line, for a long distance, before it makes a curve towards the earth ; while the cotton ball will perform a graceful curve from the moment it breaks loose, and soon falls to the ground. The experiment will illustrate the movements of a planet, when first thrown off from the sun (being much more dense) ; or, in other words, it will account for the eccentric movement of comets, which, in fact, are newborn and baby earths or planets. The extreme tenuity, fluidity, and rarefaction of its particles, and its consequent feeble cohesive attraction, and its irregular orbituary and axillary movements, give the new earth elongated, attenuated, and many curious forms, as presented to the beholder on another planet. Sometimes it happens that the caudal extremity gets so " long drawn out," and so far from the center of gravity—the proper polarity or axis not being yet fully established—that a part or parts become detached or broken off. The detached parts become " satellites," or *moons*, which continue to revolve around and within the orbit

of the new earth. Our earth has one of these *parasites* ! Other planets several.

In the lapse of ages, the attractive and repulsive, or the centripetal and centrifugal forces, become equalized, the particles of matter have formed more intimate associations, the outer surfaces have locked up a large portion of the free caloric within the embrace of their own substance, and have consequently condensed and hardened—a globular form has succeeded the oblate sphere, with its spinal extremity, and a *regular* orbit is defined and maintained. Oxygen and nitrogen have united in the proper proportions to form the atmosphere; oxygen and hydrogen have combined to form water; oxygen and silicon have entered into an adamantine embrace to form quartz rock; oxygen and carbon have formed a tripartite union with calcium, producing immense beds of carboniferous lime-stone. Numerous other combinations of oxygen with gases, metals, and other elements—and these again combining with other simple or compound substances—have brought out of this vast amorphous mass of elementary materials—as they existed in an intensely heated and rarefied state, when first thrown off from the sun—new, and more solid, and more permanent forms.

In all this beautiful, harmonious, and ever-progressive flow of productive affinities, oxygen plays a very conspicuous part, as a positive, energizing, vitalizing principle. It appears to have grasped, and to have held fast within its embrace, the very germs of vitality. Phosphorus is another form of its tangible development, not yet understood by chemists or physiologists. No living plant or animal can exist without it. It is always

found in the seeds and germinal principles, in the substance of the bone and brain and nerves, and in yet other parts of vegetables and animals.

In the course of time, when "the waters had subsided," the heat and light emanating continually from the sun—upon the waters of the seas, and in rain, and mist, and dew—acted upon the surfaces of the granite and other rocks, abrading, decomposing, and uniting with their elements to produce other new compounds of a more refined and perfect nature. Thus large beds of gelatinous matter were formed in shallow pools beneath the water-level, and a slimy coating upon the surfaces of the rocks above the water. (See second part *Great Harmonia*, vol. 5.) Thus soil was first formed—a preparation, elaboration, and combination of material, susceptible of developing vegetable life, marine and terrestrial. The first vegetable forms springing from these slimy rocks, were simple and not defined in their structure, being lichens, or cryptogamous plants, about seventy per cent. of whose substance is gelatin.

As one forcible evidence of the fact of vegetables first originating from the elements of the rock on which they germinate, and from the heat, light, atmosphere, and moisture, is, that each rock of different chemical composition, when exposed to these influences, will produce a moss peculiar to itself, and the same rock, in any latitude where it can grow, will always produce a plant of the same species, and each plant in its turn, of the thousands of classes, orders, genera, species, and varieties now in existence, will invariably produce an animalcule, or insect, peculiar to itself. These are facts

that have been abundantly substantiated by the most scientific naturalists of the age.

The first forms of vegetation were brought into being, and perfected in their kind—elaborating from their own substance a germ or nucleus of vitality with the impress of its own individuality, inclosed within a receptacle capable of preserving and sustaining it, till the favorable action of the elements (in heat, light, moisture, and the soil,) could bring forth from each germ or seed “an image and likeness” of its parent—the organized substance or body of the original plant, having performed the ultimate object of its existence, dies, and the elements of which it is composed mingle with the thin soil on the surface of the rocks, adding to its substance, increasing its complexity, and refining its particles; so that, with the return of the vernal equinox, and the genial rays of the sun, not only the seeds of the old lichen unfold and expand into the same species, but a new and more complicated plant, with distinct and marked differences (perhaps a fern,) makes its appearance, and rears its graceful stem and spreads its glossy foliage above the lowly moss.

Thus the ever-present and ever-active principle of vitality and creative Energy, acting and reacting upon the materials of our globe, started the kingdoms of Nature, which have and will ever continue to progress—from the simple to the more complicated vegetable forms: animalcule, infusoria, radiata, molusca, vertebrata, and Man as the Ultimate. The lowest and imperfect first, and the more complex and perfect after, in regular progression, but in distinct degrees. Each new type being dependent upon *all* that preceded it for

its existence, but yet distinct and different from its predecessors.

Thus it requires certain conditions, proportions, and combinations of elementary inorganic substances to produce a vegetable—and vegetable growth is dependent entirely upon elementary regimen—while animals cannot be produced or sustained in their existence by inorganic or elementary matter. The organic compounds of the blood, muscular fiber, gelatin, skin, hair, nails, or horns, &c., are all formed in exact constituents or proportions from the elementary particles that enter into their composition by the vegetable. The vegetable kingdom must, therefore, have existed *before* the animal—the vegetable realm being the stepping-stone, or connecting-link, between the elementary or mineral kingdom and the animal. Hence, if the vegetable kingdom should by any cause be blotted out from the face of the earth, the animal would soon be annihilated.

All types in the endless chain of inorganic and organized substances, are but links in the one system of cause and effect, and each type or species is so marked and distinct as easily to be distinguished, and each variety and unity of the human species is so indelibly stamped with its own perfected individuality, as to be recognized from the myriads of the species.

Thus, fixed, unvarying, and universal laws of the Father govern and regulate all his works. From the first fiat that was sent forth throughout all the ramifications of the Universe, spiritual, physical, and celestial, eternal unity, order, and harmony reigns—conception, development, progression, and perfection,

mark all His work, and all point with the irresistible force of reason and demonstration to the immortality of the Soul.

In taking this philosophical view of the plan and progress of Nature and the works of God, how grand, how sublime, how comprehensive, how rational and satisfactory—to the independent-thinking and inquiring mind, who wishes to “have a reason for the faith that is within him”—how perfectly are the love and wisdom and justice of the Father and Mother conjugated and displayed! And how real, conclusive, and overwhelming the evidence—appealing directly to the senses, the intellect, and the affections—of the self-conscious, immortal existence and progressive happiness of the “spirit” that is within us! The human species being the last and highest Type upon our earth, and the only one possessing reason and intelligence that examines and investigates all that is beneath and around itself, and that has a consciousness of the future—endeavoring to raise or draw aside the thin, semi-transparent veil that hangs suspended between the physical and the spiritual existence—analogy, “reasoning from what we know,” points directly not only to the probability, but to the absolute *certainty and necessity* of a future existence—in short and finally, to the Summer-Land!

All organic forms below man not only produce their like, but the substances of their material forms mingle with previously-formed compounds, to produce a new and *distinct type* superior to itself. *But the human type has no superior development*, and there is no retrogression in the works of Nature. Each new unfolding is superior to the preceding. Man, then, is destined for

other and higher Spheres. In those Spheres, or new states of existence, man's spirit must present not only an "image and likeness" of Nature and God, but a consciousness of identity and individual selfhood. Feeling and knowing this, he should so live while in this rudimentary and preparatory state of existence, that all physical, intellectual, moral, and spiritual structure, formation, growth, and maturity, be fully developed, cultivated, and perfected; so that when the "mortal puts on immortality," and seeks "a home in the heavens," it can expand into a celestial being without spot or blemish to mar its beauty, or impede its progress in bliss and glory.

Thus Geology teaches, among her first lessons, the rise, perfection, blossoming, decay, and disappearance of various classes of vegetation. She teaches that the simplest forms—gelatinous fibers oozing out from the lonely margins of early seas—crept over the rocks, gave out their effluence, laid the foundation for something better, gathered the electricities of the air, absorbed carbon, became hard; then the rains washed them down into deep declivities and spacious valleys, and carefully packed them away for the people to dig out in the form of "coal" many hundred centuries afterwards! Those primeval mosses and early vegetations—the original plants and early trees, once the only glory of the physical world—are all gone into dense blackness, fit only for the stove, the grate, and the igneous stomachs of Monitors, iron-clads, ocean steamers, and locomotives. Then the earth brought forth higher orders—grand, large, immensely high trees, which packed away in their capacious trunks centuries upon

centuries of growth and chemistry. Regally, supremely, these trees flourished. But at length, gathering their forces more closely within—deeper, with greater concentration—took fire and burned themselves to death! Soon out of sight, they became a portion of the floral history of that epoch.

Then, in the depths of the many warm seas, gelatinous compounds were slowly developed up into points of “life.” The early minute fishes flourished in myriads throughout the seas, and also through infusorial organizations, propagating incomprehensible harvests of finer organizations, and then decomposing, becoming in hundreds of centuries petroleum for the machinery of the world—filling all the little crevices of rocks and valleys below the earth’s surface, wherever they existed, and died in large abundance in the era of their greatest glory—now only oil, to-day being pumped up and burned in our most fashionable parlors. So the early *points* of life died, and though they were honored with no tombstones to mark their graves, they have arisen from the rocks and live in the world’s best uses.

Let us go on through the animal kingdom, where yet more distinctly the same lesson is taught. The first animals were huge in physical organization—ponderous and immense—slow in their motions; they were filled with indolence—mere gastric receptacles or stomachs for the digestion of dense forms of vegetable matter—built for the reception and impartation of particles upon which they fed to form the basis of something better. Thus, primeval animals served for steps in a flight of stairs—for laws and materials to walk upward to the plane of finer organizations. You remember

what Geology teaches with reference to the megatheriums, the mammoths, and the ponderous saurians that once roamed over the earth—the vast elephantine animals that were once so numerous and powerful that nothing short of an earthquake could extinguish them—now all gone, save those vestiges and remains of nobility which continue in the modern elephant, the camel, and in the various squirming vipers in the fields of civilization and far off on mountain-sides, each declaring itself to be nothing more than the relic of vast vipers and animal populations long extinct.

These great lessons come from Nature's and God's word. Say not, therefore, when you go from the reading of this Lecture, that you have been where infidelity was taught; but when asked: "What have you been reading?" you can in truth reply: "I have been learning lessons from the word of God." These truths are words of Deity, because they are written on the everlasting rocks and upon the beautiful hills, which show their secret instructions to those who will read and have "a heart to understand" God's infallible ideas written in the wondrous volume of Nature. Always the wisest mind is the best reader—the fastest learner, and the happiest.

It becomes now particularly important to observe that the higher grades of animals—those which exist on the earth to-day—are not the everlasting companions of the world. You know that it is even now difficult to keep certain animals in the world. Already science is concerning itself with the propagation of particular fishes. These animals and fishes are growing fewer, not simply because mankind feed upon them with

such unbridled rapacity, but because, although they show the usual large preparations for future progeny, yet only a small percentage of their young are matured. Certain species of fish are, for this cause, almost utterly extinct. Certain birds, too, are growing "beautifully less" and less numerous, showing that their type is slowly becoming extinct.

On this island of Manhattan, on which we exist to-day, the time was when wild beasts—more wild than the worst people in their passions—roamed through thickets and dank swamps; the red man was lord of all; and fishes worked through the murky waters, and loathsome worms wriggled their happy lives away in the dirt and slime beneath. Behold, now it is a resurrected Isle! Like the new "Atlantis" prophesied in early Platonic history, bounded by the sea on all sides, opulent with science, and art, and happy homes, adorned by beautiful persons, filled with wisdom and affection, and bound together by united interests. These things for New York are prophesied on the basis of what now exists, because the departure of the wildness from the lower parts of Nature in the Island is a promise, in an internal sense, of the advent of that which is better, higher, grander, in whatsoever is human—in society and in government.

Many vipers that once lived and propagated in fearful abundance can now scarcely be found. Civilization marches onward and exterminates them. What is civilization? Is it the especial intention of the pioneer who goes to the far west, to destroy poisonous serpents or to kill wild animals? No. Civilization does not come of intention; it is the impulse of the

great law of Progress which gives to man's instinct two expressions: one to kill for purposes of hunger, and the other to kill to gratify the desire to overcome—to give the pleasure of extermination. Nothing so much as man is endowed with this double motive to kill. The animals beneath man kill only to satisfy the demands of hunger. But man kills by the force of a higher propulsion—to destroy whatever is inimical to his highest material interests, dangerous to the children that play at the door, and baneful to the progeny that will come after them. A man is not made to stop and think, when he is first called upon to kill a bear or a lion, whether it would be likely to destroy a human being, or not, if left with life. It is the inevitable voice of conquest that cries within him—the irresistible, sturdy impulse, to convince his own faculties—to show by skillful marksmanship that he can destroy the enemy or animal before him. I say all this is testimony that the law of Progress—welling up through the human faculties and blundering through the stupid head yet clear eye of the marksman—is exterminating all serpents and animals which are incompatible with the coming grand future of this planet.

Time is a fine-comb, and Progress is the strong iron hand that grasps it—drawing it through all parts of the head of humanity; and it will comb it clean! All ferocious and venomous animals, all poisonous plants, all meddlesome bugs, all summer flies, all wasps that sting—everything that comes out of filth and opposes refinement—everything that shocks civilization, that comes as an insult and slight to the mind's higher sentiments—is destined, like these elder animals, and

fishes, and primordial trees, and early submarine vegetations, to go down and *die* out of existence !

You cannot escape the conclusion that the human race is destined to pass through a similar experience. The theologic, or intuitive dream of the "End of the World," is based in *a fact* as well as upon a figure of speech ; it is the upshot of a principle as well as a conception of its open manifestation.

When the early vegetation died out, to *them* it was the *end* of the world. When the early saurians withdrew, when the vast birds died, when the old dragons and mammoth-bats which once roamed and flew through the world became extinct, to *them* it was the *end* of the world. When these various modern serpents, these ferocious animals, these poisonous plants, become extinct, to *them* it will be the *end* of the world.

Races and nations rise up ; they flourish, grow opulent ; they reach the maximum of material happiness ; they slide down a rough declivity toward the sunset of history ; and where another and a new nation is born, there those once great nations are sepulchered. To the dying nations it is the *end* of the world. The early Aztecs thought that once the world was literally destroyed by a mighty Whirlwind. The Chaldeans, the Chinese, and others, have a myth that the world was once destroyed by a general Flood. (I believe there is a very similar myth recorded in the Old Testament.) The earliest Greeks taught that the globe was once destroyed by a Fire. Perhaps it will help the myth by saying that many Greeks were Alchemists and believed much in fire ! Famine was the means which hungry races supposed the gods used to destroy the world. A

few tribes of Indians in North America believed in the destruction of the world by famine. There are, in fact, some twenty-five to thirty different doctrines in the world with regard to the means by which the physical world was once destroyed. Christians take one plan of destroying the world's population—that of *water*. By the amount of imperfection and corruption still remaining, one would be justified in saying that *the water* had been withdrawn several centuries too soon. It seems to have left the creed portion of the world *muddier* than it was before. World-makers and world-destroyers should not undertake to kill a population by water unless they can do the work universally and thoroughly. The world was not yet quite finished when that great Flood swept over the mountains and destroyed all; and yet the drowning was not sufficiently thorough; it did not destroy the evil conditions which caused the American rebellion! There was left in human nature a whole nest of evil eggs, which, when incubated by the law of Progress, will bring out, in the future of this country, the enactment of another Rebellion like this thing which is to-day startling and upturning all the nations of the world. And why? Because no literal Flood, however universal, however high over the peaks of the Andes it might have been, or may be, could not and cannot quite kill out all human imperfections. "Perfection out of imperfection comes," as flowers bloom out of the dark, dreary, and unresponsive earth. That is the reason why the end of the world does not come in haste. It is the infinite method of doing finite things—the perpetual going over dreary

wastes and imperfect conditions—up to that which is blooming, beautiful, and perfect.

Now the physical globe is to follow this progressive law. If a nation rises and matures, if it gathers around itself all the arts, and sciences, and splendors, and finally decays and dies; so mankind may surely expect that the globe itself, after its mission is all accomplished, will mature, decay, die, and disappear from space! Astronomy, geology, chemistry, and all the sciences, show that this earth *began*; they demonstrate with equal certainty that it will also grow old and be dissolved. Its chemical affinities, in a few hundred thousand years, will become antipathies. Its atoms will rush to the embrace of thousands of other bodies.

The human race, properly so-called, is scarcely forty thousand years old. How old that is to a planet's population, you can judge by the aspect of the planet itself. What means it in this Temperate Zone, right between two great extremes, that we have these *changeable* seasons—these excessively curious exhibitions of climate and of temperature? Because, I reply, the earth itself is yet *new*—is not yet out of its teens! In its waters, in its mountains and valleys, in its chemistry, the globe is yet all undeveloped. Its treasures are yet locked up in trunks of trees and fastened in recesses far down beneath the soil. The atmosphere, even in the temperate belt, is yet rampant with a thousand-fold eccentricities; it is daily giving grotesque expressions of its innate, uncouth barbarisms; is not yet civilized enough to keep out of your doors even when you have locked them; not decent enough to cease “blowing you up” when you seek to comfortably and peaceably walk

through the streets or open fields. Why, our uncivilized atmosphere is producing terrible havoc with navigation—is interfering every day with the commerce of the world—like a barbarian not yet wise enough to follow the ways of wisdom. The globe is like a wild boy. He tumbles down stairs when he should be walking, and falls through the ice while skating, when he ought to be self-poised and too wise for accidents. The atmosphere is like a powerful wild horse not perfectly trained. Ever and anon it gathers up its black powers, stands before a chasm with accumulated vigor and tremendous energy, and bounds to the opposite side with all the madness of unemployed power. A wild horse sweeping over the prairies: that is the earth's atmosphere. This all explains why the elements play mankind such pranks, unroofing houses, tumbling over chimneys, and paying no more respect to a church-steeple than to the pole of a hay-stack !

When Benjamin Franklin sent up his card, he simply obtained a slight indication that Mr. Lightning would, one of these days, be sociable and come to tea. He did get some of the fearful fluid bottled up; just enough to talk with it—nothing more. Now Mr. Lightning is social and chatty. He tells all the truth, and nearly all the lies, about the present war. “ Electricity,” *alias* “ Lightning,” cuts awful pranks with people in cholera times, and causes all kinds of unutterable mischief, according to recent discoveries, in the diseases of animals throughout the country. All because the fluid is not tame—it is wild, barbarous; it has not come into the best society; and it does not know how to behave among folks.

All this is equally true of the globe. The earth is eccentric; it is sidewise in its orbit; it does not yet know enough to get down and lie straight in its bed. Now it rolls in its path almost wrong end foremost. When the poles of the planet shall come into harmony with the plane of its orbit, then how beautifully the sun will cause all parts of it to bloom! The globe is not yet sufficiently good to be so blessed. It will not be so blessed while this orbital inequality continues to exist.

Mankind must not soon expect our oceans to be calm, nor our lightnings to save the churches, nor hurricanes to respect haystacks, or people, or cattle, nor that the atmosphere will soon be civilized enough to favor men in their Arctic explorations or coast-line navigations.

Men sneer at the fanatic who thinks he can ride in the air. Are you quite sure that the man is a fool who thinks that one of these days we will rise up in the air and be as safe, more certain, and far quicker, in our voyage, than when shipping for Europe on the best steamer? Men laugh at those who dare suggest its scientific practicability. Most people belong to the race who have the power and the pomposity to laugh at fanatics, until their children adopt the inventions of those fanatics, and until mankind enjoy all the luxuries which such improvements diffuse throughout the world. Now, I say, mankind are not yet old enough on this planet, nor is the atmosphere old enough, nor is electricity tame enough, and the mental world itself is not large and good enough, to realize aerial navigation. Therefore it will not come right away. But just

as sure as I am now speaking--as certain as birds fly--so certain will safe, swift, and delightful air navigation be man's achievement.

The earth is yet very young. It is now only a few millions of years old--in its early teens--has not been in existence long enough to prepare the human race for a higher degree of civilization. Only a few years ago, across the Atlantic, in France, a man, although starving to death, gave to the world systematic intimations and lofty demonstrations to the effect that a higher social order would inevitably come. Of course it is popular to slander him, and to blacken his character out of sight; but the

"Truth, crushed to earth, will rise again."

Not all that Fourier or Swedenborg said is true; not all that I say is true. True men make their words as near truth as possible. Mankind must be catholic and all-embracing; instead of excluding all the conflicting creeds, better take them all in and pulverize them.

When you go upon the mountain heights, and with your vision sweep the plain, and the whole horizon of thought, can you not take the pictures home with you, and tell your wife and children what you have seen and enjoyed on the summit? Perhaps your wife and little ones live in the valley of thought; they may look out only through the open door, or through some panes of broken glass, and see only a few pigs or the dirty fowls that are squawking for something to eat, and crying children that need bread to keep them still: this, perhaps, is what the valley-minded woman sees in her lowly estate. Or, perhaps the wife is the progressive

member of the house. If the better-minded woman goes, I pray that she will try to attract upwards with her that ponderous being called "a husband." Go on together, if it be possible; sweep the horizon of Progression, take in the thoughtful scene; then, on returning, tell your listening neighbors, who have not yet gone up, of the rivers and mountainus, plains, farm-houses, and beautiful trees—all the picturesque vision of higher forms of truth.

The mental world, I repeat, is young. The physical globe, too, is so young that it cannot be speedily called to order. The tempests of the physical world are only what we see mentally breaking out in the galleries of political conventions. Hurricanes are but parts of what occurs in the State Legislatures. Where political heathenism exists, *there* will be tornadoes and hurricanes! It is natural for people to be dirty until they are washed. People will be covered with political, social, and religious vermin, until they are perfectly cleansed and civilized, purely clothed, and thoroughly combed. All this is applicable to the physical world.

What of the races? The nations and peoples are not prepared for a higher order of society. They have not lived up to their present knowledge, and of course they are not ready for a grander social or political development. Best minds are ready only to say and believe that something better is possible, and that is all. But "humanity sweeps onward."

The great world is grand and sublime, because it rolls progressively away toward the coming centuries! The human race, about forty thousand years old,

has but reached its thirteenth year in true civilization. In its politics, in its republicanism, in its democracy, in its poetry, in its music, and in its spirituality, the race is yet very young. Much will happen when 100,000 more of these rolling years shall have passed away! The notes of music which come through spiritual communications—from the lofty summits of heavenly inspiration—enable us to catch but imperfect glimpses of the “good time” when the earth shall ripen and blossom as the rose. All this shows what the world is fast coming to see.

When mankind shall have grown spiritually larger and finer in body, they will have fewer and fewer children. Down in the lower strata of society behold how populous! Take the early races: they propagated rapidly. Earth’s mothers have been broken down by their exceedingly numerous progeny. Rise higher in the scale, and the married have fewer children and less frequently. Rise still higher and higher in the mental scale, and you can easily believe the time will come when reproduction will cease. There will then be fathers and mothers with their descendants; and the progeny will become as the angels—“neither marrying nor given in marriage”—having arisen above the mission of propagation—all ready for the wondrous apotheosis which will close the scene of the human race.

In the vast future (I wish I had another hour this morning, in which to speak of what will happen between this and the future,) when the race itself has grown to the highest point of maturity. Behold at last a family group ascends from the “perfect sleep” into the Upper

life! They close the terrestrial drama, and the curtain falls. The great bell of chemistry is now struck, and instead of a conflagration, as the "Adventists" believe, slow *decomposition*—dying like a puff—decaying and dropping asunder like the stump of a tree without vitality—then spreading its atoms over millions of solar bodies that are ready to grasp these chemical opportunities—thus this planet will cease, and its population, all in the Summer-Land, looking down upon the closing of this sublime tragical drama!

The cerebellum, I again remark, will one of these days cease to have any function with reference to reproduction. The finest, most poetic and spiritual mind, gathers nearly all of its propagating powers and essences into the front-brain and top-faculties. Such persons have few children. Men who are yet full of the world's blood, and women who are full of similar vitalities, still believe that many children, better propagated, would be great blessings to the world. Only friends of Progress dare to speak the whole truth on this subject. Not a church-minister in the city, with the vast organization of moneyed men to support the pulpit, dares to speak the truth which lies at the basis of the happiness of mankind.

But friends of Progress are free to speak. We sing new songs. We have new wings of great principles just starting. We are ready to soar wherever the truth shall attract. We have free feet ready to scale the highest mountains. We are a glad and cheerful people, with unbounded hope. To our eyes the heavens are open, and our souls are filled with the attractive inspiration of the future. All this brings

us joy and peace in the midst of carnage and confusion in the physical world. The true harmonial progressive Women and Men stand unruffled and unchanged. They know that, in the far-off future time, the better will dominate what is merely good ; that the best will dominate the better ; that fruits and flowers will yet blossom in the wilderness ; and that, from out of the earth's dark places, the white lilies of peace shall bloom with an immortal beauty.

THE NEW BIRTH;

OR,

THE SPIRIT'S PROGRESS IN TRUTH.

"To commune with God amidst the beauty of earth, in **thanksgiving**,
For life, health, our daily bread, and, by second birth,
A home in heaven."

The first view of this question that comes before the ignorant mind is the supernatural. It is incorporated with all religious education, and has been strengthened by the psychological influence of all ecclesiastical teachers. Hence there exists in almost every mind an undefinable conviction that the new birth—"a change of heart"—is a supernatural effect, produced by instrumentalities differing wholly from those laws of growth which bring mankind into existence, which cause the flowers to burst into blossom and the sun to shine; that in order to understand what is meant by a new heart, or to have the mysterious experience of such a "change," we must come into a state different from the whole system of laws, causes, and effects, which characterize and regulate the unchangeable universe.

Dr. Bushnell, a most classical expounder of the popular theory of the supernatural, holds the conviction that, above the will and reason of every person, there is a super-plane, an extra Divine sphere, differing from all the fixed natural laws and mathematical principles

which move and systematically distribute the ponderable bodies of space. The supernatural, he would say, is the great voluntary system of God; the involuntary portion is the system of Nature, which is an organization endowed with laws, and with characteristics and attributes and forces, without inter-consciousness to operate throughout the interminable periods of the future, as it has through all past eternities, in unvarying accordance with the fixed plans of the Infinite Mind. If anything should occur in the departments of human nature contrary to the established laws and legitimate effects, it is a "miracle." It is furthermore held that God reserves to himself a realm of voluntary powers, with which, whenever in the depth of wisdom and love it seems best, he volitionally interposes, suspends, repeals, reverses, subverts any of the fixed laws of Nature—breaking them utterly—otherwise miracles would never occur, and the supernatural world would not be revealed and vindicated. Dr. Bushnell has probably given as complete an exposition of that side of the subject as can be found in the language, although necessarily very unsatisfactory and irrational, because the subject itself is involved in mazes of the greatest obscurity and superstition.

No miracle is possible without conflict with the established atomic laws of the physical universe. Whatever occurs in harmony with the requirements of any of these laws, is no miracle; though the occurrence might be a higher manifestation of the same general plan, not before fully understood. The definition of a miracle would be the development of something in con-

tradiction, in antagonism, with the immutable atomic affinities of the physical universe.

The controversy between Progressive minds and the Church-people turns exactly on this one point, viz., whether Deity ever contradicts the established laws of the physical and spiritual universe? Did he, or does he ever suspend the operation of natural principles, in order to accomplish anything for the especial benefit of any class of people, or for the sake of any particular person?

Desiring to ascertain the exact truth of the question, we have gone into investigations of what, in the past, have been accredited as "miracles," and which have ecclesiastically been and are yet considered marvels absolutely necessary to substantiate the peculiar claims and Messiahship of Jesus. The theory is, that he depended very much on these "signs and wonders" to arrest the attention of the people, and thus lead them, through their marvelousness, to a perception of higher truths. The different Churches say that the test of his Messiahship—the evidence that he was sent as the only begotten of God to humanity—is the supernatural power displayed in his miracles!

Now, we have investigated and analyzed this chapter of Bible-miracles, which these churchmen dare not do. They sometimes confess that they dare not take a miracle and probe it to its primal elements. Some clergymen cannot always afford to follow the plain truth; others are constitutionally cowardly; and others are intellectually incompetent; whilst many of the evangelical school eat too much, and are indolent. But Progressives have freely examined the question of

Bible-miracles, with a sincere desire to know "what is truth," and they find that there is nowhere recorded, either in the Old Testament or in the New, a transaction which, in any possible degree, violates the established order and fixed laws of Nature. If any one among you know of miracles, or fancy that you know of positive events, in direct contradiction to the unchangeable principles of human nature or of the physical universe, you should at once give a full exposition of what you think you know on the subject.

"A change of heart"—in the fact of which we firmly believe—is no supernatural manifestation of God's grace. We very earnestly believe in a "new birth;" yea, in a succession of new births. We believe that there are many individuals who need to be born again and patched up a good many times to be anybody worth mentioning. This is true because there are so many persons who seem to have been badly born from the first—"conceived in sin and brought forth in iniquity."

But there are other natures born in righteousness. We thank heaven for these beautiful bows of human promise, even though they come without especial intention or merit on the part of their progenitors. Halos of immortal effulgence now and then flash forth through the beautiful birth of approximate Saviors. In music, in art, in science, in philosophy, in every direction towards which human interests tend, or from which human needs are supplied, we behold well-born and highly-endowed sons and daughters of wisdom and liberty. A highly endowed person may be surprisingly "well-born" in one particular respect, and yet may

remain unconceived in almost every other department of mind and soul.

No, we do not accept the doctrine of a supernatural spiritual conception, nor a new, miraculous birth. We hold that man's mind is so constituted as to desire sensuous Knowledge and also beautiful Wisdom, or *wise* Knowledge, which is spiritual Understanding. It is natural for man to desire to expel ignorance from his mind. The soul throws a power from the center of its being, saying to ignorance: "Get thee behind me!" and then, turning to heaven, it says: "Give me understanding, I entreat Thee; and give me also wisdom; and oh, give me power, and true knowledge also, by which that power can be made executive and practical." The desire to *know*, is the first implanted ambition of the intellectual faculties. Useful knowledge is the next demand; then knowledge that is *consistent*, as well as useful; then *beautiful* knowledge, as well as consistent; then *spiritual* knowledge, as well as beautiful; then knowledge *celestial*, as well as spiritual—these are the gradually awakening prayers and undefinable longings of the perpetually-burning human spirit.

There are persons who pass on for years, feeling only a feeble desire to know more—to have less ignorance in common, every-day concerns. It is not important to them whether they know "the whole truth," so long as they have the common-place exchanges of a talkative society. To this end they take the established Quarterlies, read the political pamphlets and the fashionable periodicals, and peruse such portions of the daily papers as inform them concerning the

common doings of the world. Such information seems to be a complete gratification to many minds. On Sundays they attend some established church, and during the brief moments spent there they hear music, and come under the influence of devotional prayers, or listen, it may be, to an eloquent, a beautiful, and perhaps a *spiritual* sermon, and, for the time being, such minds feel vague longings for something more "interior" which they do not consciously possess. But they hasten home to dinner. *That* settles all the fine emotions that were excited. Down they drop into their newspapers, and presently into a solid, snoring nap, and on waking, find themselves the persons they were after business hours on Saturday night. Others become excited. They feel enthusiastically warm all throughout their beating hearts. They feel that the physical dinner cannot come between them and the blessed truths of heaven. They go devotionally to their rooms to seek the Lord in prayer. Then they come under the influence of a new psychology; a finer feeling has commenced to flow from the mysterious fountains of spirit. They wish to know the will of their heavenly Father—beautiful, loving, saving justice, power, purity, and truth, which are God. Holy emotions rise from the depths of the spirit and set the moral faculties in action, and the whole religious group of organs bow themselves reverently before that newly-awakened desire to be at peace with God. With deep sincerity such minds go to their closets, shut the door, and prostrate themselves in prayer, or pray themselves into prostration. They attend the revival-meeting both day and night, until, like one of our celebrated pugilists, the over-

joyed heart rises and boldly declares itself “ saved by God,” through the supernatural interposition of the sanguineous sweat of the Vicarious Redeemer. And the upshot of this excitement is called “ a change of heart!”

Some are only spectators. Some have been through the mill. Others have been converted and “ born again” a good many times. There are persons in all communities who have had the mysterious bewilderment of this experience, and have come safely and reasonably out of it ; and they testify that, while in it, they were happier, but did not know as much ; were not large in thought nor liberal ; but they felt warmer, felt kindlier, felt a closer connection with something incomprehensible and mysteriously sublime. Young hearts, between the ninth and twentieth year, are especially susceptible to such Methodistical conversions ; just as between the cradle and the twelfth year the physical system is susceptible to measles, mumps, whooping-cough, and kindred infirmities. I say there is an impressible period in each human life when a theological change of heart—a church-rousing among the young men and maidens—comes about and produces its devotional and probational effects as naturally as the little distempers of childhood afflict the tender physical organs.

A man just begins to be somebody when he is plumply forty-five years of age. Before that time he has an uncertain history and an unsolidified character. A woman truly begins to be when she is forty. There is then womanly beauty and practical strength. The orb of life is truly balanced at this age in its path

around the sun of Duty. Hopes have been disappointed and buried, and they have been also resurrected and educated. Ambition and vanity have been checked and chided many times; and baseless expectations of worldly victories have been driven and punished out of the temple. The person begins to comprehend the solid facts of life, and to feel largely and sympathetically acquainted with the current wants, impulses, and experiences of human nature in general. After the fortieth year there occur few *sudden* conversions.

Almost every religious person in Christendom can remember to have experienced something like "a change of heart." Now and then, however, some one has dropped over-board in the voyage, or stranded upon some cliff by the way, and therefore she or he has never sensibly drifted into the ecclesiastical current. Some have stood upon the shore of religion and contemplated the mysterious voyage in which others were embarking. They stand to-day and remark: "I never was taken into any Church; I never was converted; I have tried to be, but never could be." This is the experience of a few religious souls in Christendom. Large numbers, on the other hand, testify that they have passed into the mysterious experience of feeling a oneness with Deity, and a certain conscientious reconciliation with the spirit of the historic Redeemer.

If you were intimately acquainted with the religious experience of the Mahomedans, Chinese, Chaldeans, or Persians, who have nothing essentially at war with the spirit of Christianity, you would recognize your own human nature with the same mysterious, subjectively spiritual experience, under the identical law

of psychological contact with Deity. They also obtain and experience the "new birth," or "change of heart." Many religious souls have had this experience who never heard the name of Jesus—that "name" which many Christians consider essential to the ultimate safety of souls.

That celebrated religious phenomenon, which Unitarian missionaries obtained in the Eastern world—I mean Mr. Philip Chunder Jogut Gangooly, who probably cost about five thousand dollars to get him squarely converted, educated, and shipped to this country—testified that Christians, not excepting Unitarians, were *in need of true knowledge* relative to the leading doctrines and ceremonies of Hindooism. He found the American people religiously ignorant—found that we knew but little, and what we did know was, like superficial drinking at the Pierian spring, calculated to make all a little drunk with religious feeling and conceit. His influence, however, had the effect of rendering our missionaries more eloquent and our bumps of benevolence more susceptible. Mr. Gangooly said nothing remarkable about a "change of heart."

Bishop Colenso is a convert to God's preaching through the unsophisticated, but highly religious nature, of those far distant heathen children. They put questions to him which he would not answer dogmatically. The noble bishop would "once more think of it." Once more the teachable teacher felt that he must study his own theories—go back again to the cardinal propositions of his Church—down to the primal principles of his own long-cherished doctrines. And this accomplished and noble-souled gentleman was sent by an

evangelical institution to teach its religious dogmas to the heathen, by which they were to be led to God ! But the entreaties of the heathen children led him prayerfully to a re-examination, to a new analysis and measurement of his creedal propositions, and lo ! the result is “conversion”—a new birth in the heart of the good Bishop Colenso. And then Bishop Rochester attempts to send the news to the kingdom of heaven, through his formal prayers, and advises all the prelates and priests of that region to send like word, that poor Bishop Colenso has strayed from the fold of truth.* “Pray for him ! He is laboring under a soul-destroying heresy !” What evangelical ignoramus ! what consummate twaddlers ! what accomplished imbeciles ! Why, the priests and prelates are asked to pray against the *very truths* which those simple children of the Most High put to the susceptible and honest spirited Colenso ! The heathen converted the Bishop to a higher knowledge of God. Let all men and women see in the teachable spirit of that excellent minister a beautiful example, and let them not be behind him in simplicity and integrity. “Are you quite sure”—they asked him—“are you quite sure, Bishop, that all who never heard the name of Jesus will eternally suffer ?” He could not reply, for he was *not quite sure* ! Sent by a great ecclesiastical power to teach the heathen, yet he

* The Bishop of Oxford has recently addressed a pastoral letter to his clergy, in which he laments that Dr. Colenso has resolved to persevere in the course on which he has entered, and adds, that while it is a matter of deep thankfulness that no leaven of this unbelief is to be found in the Oxford Episcopate, it is not best to be contented with mere immunity from error. “Rather,” says the Bishop, “let the sight of a brother so misled humble and warn us.”

was "not quite sure"! Let us thank God—God does not want us to thank him—well, let us be grateful to the Heart of all principles, for the teachable, the beautiful, and child-like spirit of Bishop Colenso, which caused him, with power, to say: "Dogmatism, depart! These heathen children ask me if I am quite sure of eternal suffering for all who have not accepted Jesus. No! *I am not sure!*" Then he goes to his New Testament; goes in deepest prayer; he prayed as good as the best of you can pray, and with as sincere a heart; and he finds therein what he never found before, viz., that the Divine never designs to cast off anything pertaining to the constitution of the human soul! He finds, on the other hand, that the truths and real revelations of the New Testament are worthy of the paternal Soul of the universe. He says, therefore, to all the world. "I am a *new man*." And we respond, Amen! He *has* experienced a "new birth." And yet the dogmatic Church, which holds that the new birth is essential for a sight at the kingdom of heaven, is bowed down in lamentations over his conversion! Presently another class of religionists will undertake to wheel the Bishop into line with their peculiar forms and notions.

If I were able, I would speak with an emphasis of ten tons to the square inch, so that the whole world should hear that the system of Christianity—I say "the system," not the spirit, remember—as it is to-day preached and presented to mankind, is, generally speaking, just as monstrous a piece of quackery as any practice we find in the discordant world of medicine. Christendom is filled with ecclesiastical quacks and charlatans on this very subject of "the new birth."

You cannot in American cities walk over five hundred yards without noticing a new sign up, announcing a *new* method of introducing you into the kingdom of heaven. The Methodist differing from the Episcopalian, the Presbyterian from the Baptist, the Quaker from the Universalist, the Congregationalist from the Unitarian!

Every one who reads the Bible—as I am glad every educated person can in the independence of consciousness and reason—sees in it precisely what his or her state of mind makes apparent, and that is all. A man will see its teachings literally or figuratively, symbolically or spiritually, Swedenborgianally or quite otherwise, in accordance with the elections of his *state of mind*. And he will furnish the “class-meeting” with descriptions of his religious and spiritual development, or new birth, in accordance with his intellectual caliber, education, and worldly experience. If his priest has impressed him to be a dogmatist, he will hold up the stupid sign and say: “Lo! this is the *only* way to the new birth, and the shortest route to the kingdom of heaven.”

Friends of Progress should help men over all this. Let them understand that, by means of true spiritual growth, they can become united, and thus destroy the monstrous mistakes and expensive theological quackeries which infest Christendom. No wonder so many honest souls get so *badly-born* in the conflicting Churches! No wonder so many come out sanctimonious and hypocritical, but not sanctified! True, many tender-hearted converts in the Churches are inclined to be spiritual, and some of them are permanently im-

proved and benefited for life by the mysterious shock, coupled with the institutional or societary check ; but a far greater number, on the other hand, are rendered permanently small and limited in their understandings of the human world, of the great truths of Christianity ; and the life-long moral consequences are—bigotry on most questions, narrow-mindedness, social bitterness, and a squeamish or malignant protest against the onward work of Reformers.

Now, all interior and common-sense men have practical and similar understandings of the origin, nature, and validity of the “new birth.” Many of them, however, becoming utterly disgusted with supernatural theories, have gone to reading books of Medicine, or to reading Law, and have resolutely given up all speculative thoughts and the cultivation of all sentimental inclinations toward the popular Church, and toward spiritual things in general. Some of them still hold to progression and improvements in moral reforms, and such teach that the truest new birth consists in a true generation and a true exodus of both body and soul. “The true practical birth,” say they—the only one which will save the trouble of all the pseudo-regenerative processes which the Churches have inaugurated, and do away with all the mysterious strugglings to get born again—“is to be perfectly born from the beginning.” These results rest directly with the mother and the father—the true Joseph and the true Mary—who are to bring the gentle human Saviors into the world. The Christs are to be born from the spirit, without miracle, through the organs of human reproduction. There is to be a multiplication of Saviors, “both male

and female." Instead of one being born every ten centuries or two thousand years, there will eventually be one born every ten years, and *ultimately*, every time a child is born the angels will sing "glad tidings of great joy," for each child will be a Christ-spirit and a Savior. Let us, therefore, exalt woman's mission and situation, and esteem man as the all-embracing, external, protective, and positive sphere in which woman secretly performs her allotted duties. She is to be the Savior in the sense of being a fountain from which a stream, a river, a lake, a sea, an ocean of purer bodies and souls will flow for the progress and purification of the world.

Is not this a practical doctrine of being born again? You know that few people are well-born. Their spiritual genesis is defective; their deformities are numerous—not only physiological defects, but also mental and moral.—Henry Ward Beecher is physically hearty and morally stout enough—I am so glad that he has made himself also *popular* and sufficiently acceptable—to convert a Congregationalist pulpit into a public Sunday rostrum! The accomplishment of that "new-birth" in the functions of a pulpit is a decided indication of his great inherent power, and of his great mastery over the feelings and thoughts of his hearers. And in the freedom of his Congregational platform, he says, that *a man born right the first time* is very superior to the man who has been "converted" under the influence of religion. (See PROGRESSIVE ANNUAL for 1862.) The converted man—notwithstanding the restraints of the Church and of Paul's gospel, and the additional checks to bad morals constantly dropping from the

eaves of the sanctuary — is not *so good* a man as a man who was born good and rightly trained from birth. That is to say, a naturally good man is superior to a converted bad man in the Church. I am so glad Henry said it! I wish all gospel-ministers were sufficiently stout in stomach and fearless in brain to make progressive platforms out of their pulpits, and then preach the wisdom thereof to their astounded congregations! Pity they are not more morally vigorous. They have not the power of God with them. That is the cause of their feebleness and bigotry. It would take twenty Trinities to give Protestant clergymen moral courage adequate to preach, investigate, and enforce new principles of human regeneration. But my Brother Beecher, on the Sunday Rostrum, notwithstanding his substratum of skepticism as to the existence of the Trinity itself, is yet enabled to announce a most thrilling principle of redemptive Truth. He is not afraid to tell the people that they had better propagate their children right from the start—not in “sin and in iniquity,” but with the pure, beautiful, celestial principles of health and harmony in the body, and with the balance of righteousness in the spiritual organization. From thence goodness in the subsequent individual flows as from a fountain, while “conversions” do nothing more than modify and patch up that which, after all, at heart, is out of moral shape and due working proportion, and the crookedness of which cannot be straightened for a lengthened period in the Summer-Land. I wish my Brother Henry had also said that the morally misshapened and intellectually crooked do not quite recover until the Summer-Land pours its fine discipline

and its healing magnetism through and over the affections and character. But he has not got so far.

In the New Testament, in the third chapter of John, we find a most practical view of this question of a new birth, and yet it was given to mankind, as it were, accidentally, or as part of a common conversation. It makes one feel as though Nicodemus ought to receive the thanks of Christendom for the spiritual answers which his materialistic interrogatories elicited. Nicodemus was a distinguished Pharisee. The Pharisees, you know, were almost all dogmatic men, just like these American religionists and doctors of divinity. They held high positions, and filled all the important offices in Israel. Nicodemus was a Ruler. He had heard that the "young man" was teaching strange, mysterious doctrines through the country; and, being a Ruler, like the Governor of one of our States, he went to the "young man," and very politely asked him to "explain himself." The Israelitish gentleman did not wish to be conspicuous in such a matter. Therefore, somewhat as Mr. Lincoln left Baltimore for Washington, so the Ruler put on an unusual coat, and a different hat, and away he stealthily went to have a religious talk with the son of Mary and Joseph. Said he to the spiritual man: "What is this doctrine of being born again? What do you mean by it?" So spake Mr. Nicodemus. The "young man" held up the doctrine, plainly, substantially, that, "unless a man be born again, he cannot see the kingdom of heaven." Nicodemus first paid him a compliment; for, said he, You are a very influential, successful person; you must be "of God." You do these wonderful things—you accomplish these so-

called miracles among the people—consequently, you must be a Son of God, and I am willing to call you “Rabbi,” or master. (Now-a-days we say “Mr.,” instead of “Rabbi.”)

The Ruler was investigating “for himself.” Said he: “What is the meaning of all this?” Jesus gave him an obscure answer: “Except a man be born again, he cannot *see* the kingdom of heaven.” Now, merely *seeing* the kingdom of heaven is not always satisfactory to one’s spiritual cravings. You might see a very fine dinner in the next room, with a strong window between you and it, and you hungry and without money. Would *seeing* the dinner be calculated to satisfy the cravings of your appetite? Mr. Nicodemus did not seem to get much satisfaction out of the answer to his question. The theme itself was so extraordinary. “How can that be?” he thought. He took things *literally*. Said he: “How can an old man enter back through physical organs and be born again?”

Nicodemus naturally enough supposed he had the “best of the argument.” His common experience and materialistic views, assured him. Says he: “That is absurd; I can bring medical books to show that the thing has never occurred.” Jesus, on the contrary, did not need any medical books to convince him. He knew, by the light of Intuition, that the new birth in the Ruler’s mind was impossible. Miracles never occur. Jesus did not pretend that there was anything miraculous in his gospel of the new birth. He did not say that a man could possibly return and be born a second time through the physiological organs. He knew that such an event could not happen, any more than an

elderly man could swim back to the baby year and begin life again—any more than any event which has happened can be annihilated from the history of the past.

Jesus did not admit that Nicodemus's thought was possible. But instead he said: "Unless a man be born of *water* and of the *spirit*, he cannot enter the kingdom." That is something more comprehensible. A man cannot come to dinner unless he pays the price. He cannot come to this feast of fat things—cannot drink the wine on the lea well-refined—unless he walks through water and in the Spirit.

Now of all this I believe that I never had any doubt. I believe it, and have long believed it, because it is utterly without miracle, and because the conception is so beautiful in itself. No spiritual person ever questions that beautiful reformatory principle divulged in the third chapter of John.

But Nicodemus was evidently astonished. He might have said: "I cannot make anything out of what you say; it is all incomprehensible stuff to me. I cannot comprehend your ideas about *water* and the *Spirit*." Then what did Mary's spiritual son do? Why, he cited a very interesting illustration of it—that is, interesting to commentators who make it their business to expound Scriptures, but very obscure to those who ask the question. Said he: "You do not understand the wind's mysteries, neither do you understand this. You cannot understand whence the wind cometh, nor whither it goeth. So of every person born of the Spirit." That limpid explanation must have been very unsatisfactory to Nicodemus. He very naturally said: "Well, I shall

never succeed in being born again. If I cannot understand the process any more than I can understand the wind, then I am a gone case; for I certainly don't understand either how the wind comes or how it goes." And so he went away no wiser.

Missionaries who go out to teach the heathen, do not know any more about spiritual regeneration than did Nicodemus. When the affections of men are born again, the third chapter of John is of little moment. All truth is read with new eyes when the spirit is wise. If you be really "born again," the world's Bible, as well as Nature, will be new volumes to you. But you must be first born again, independently of the Bible, and become something within yourself, and then the Bible and Christianity will mean something more than a book and a system. The world also will become a new development to you from the day you become harmonious and new within yourself. The doctrine is plain and beautiful, that the new birth is not possible, "except a man be born of water and of the Spirit." I am glad the account does not read "brandy and water," or "bread and wine;" for then, to follow authority, we would have to spread a table and proceed to celebrate the Eucharist. He did not say a man cannot be born again, except through the use of bread and wine, which is only a Hebrew act of commemoration. That will do as a Passover. (I always pass it over!) A human heart is not born again by means of brandy and water, nor alone by means of the "spirit." In some Churches they *dip* "converts" into a large tank, simply because the Bible-text reads "water"; and so *baptizo* becomes a very influential mystery in the regenerative vocabn-

lary. I am so glad that Jesus was led into Jordan. It seems to promise that, one of these days, people will adopt the rational means of securing physiological perfection. There will be sweeter people on earth when *bathing* becomes universal. Swedenborg and all spiritually-minded people say that water is a beautiful emblem of purity, renovation, or regeneration. What a sparkling element it is, going through the world, with immortal music on its bosom, flowing down mountain-slopes and forming cascades, and forever hymning gratitude and praise to Deity! No man can enter into the kingdom of harmony unless he be born, first, through physiological harmony, or "water," and, second, through the balance of his affections and faculties, or through the "spirit" of wisdom and justice.

Many of us will know something more substantial about being "born again" one of these coming days. Mary's son put "water" before "spirit," and so do we. It is true physiological reform. There is no miracle or mystery in it. He said: "A man (that is, anybody,) born 'of water'—of physical cleanliness, physical neatness, physical harmony, and away from disease—and 'of the spirit'—that is, of the balance of the powers of the heart and faculties of the brain—such an one can enter into the kingdom of heaven." (Have you tried it? If you have not, suppose you begin to test the truth of it to-day.) He says the Son of Man shall be "lifted up"—the only begotten of God. What is the only begotten? It is the spirit of Truth issuing from this beautiful marriage between "water" and "spirit"—the nuptial union between "body" and "soul." The power and the spirit of Truth rise out—

the only begotten—and thus the individual is “lifted up.” Then what? No man can be *lifted out* unless he be first immersed *in* something. What is he lifted out of? Out from his personal Satans—out of sympathy with his unclean spirits—out of the pit of his demons. What are they? Passions, appetites, and inversions. “The only begotten” is the principle of Truth—rising out from the secret recesses of the superior faculties, and “lifting” man out of his passions and appetites, which are demons and unclean spirits.

It matters not how great a man’s reputation may be, if he is, to any extent, in bondage to his stomach, to his passions, to any bad habit or acquired appetite—such a man is not “saved.” He realizes nothing of the new birth. A selfish man, a deceiver, a hypocrite—a man who lives in his family like a beast and before folks like a gentleman—has not experienced a change of heart. A swinish character always gets “lengthwise in the trough.” He stretches himself at full length in the advantages of his home, and closes out the choicest friends of his wife and children. Or the fashionable religious woman, member of whatever Church, who will require the coachman to go out in the storm to drive her to Church, is not born again. And these women who work and slave, who are deprived of their just rewards, who labor in the kitchens, and who garnish the rooms where maidenly attentions are most required—these are cheated of an extra twenty-five cents a month by persons who go to some graceless church. And are such born again? “Can’t you work in my kitchen early and late for six dollars and a quarter a month?” Bridget thinks she deserves seven dollars.

Who would labor for less? (I would charge twenty, if I were Bridget.) It is the hardest thing in the world for an intelligent person to be Bridget, and to do Bridget's work. She ought to have ten or twelve, instead of six and a quarter dollars per month. But the favorite orthodox minister gets all the extra money which Bridget ought to have for her tedious labors. All because the religious lady of the house is not just—is not "born again"—but is under the dominion of popularity, style, fashion, churchianity, and orthodoxy.

Look up these opulent Avenues, so full of dressings and great mansions. Do they not administer to the destruction of the principles of human liberty, justice, happiness, and fraternity? Persons who live in them lose much of their simplicity of character, and they are not teachable. They are unhappy and in "outer darkness." There are "weepings" in the basements, "wailings" in the bed-chambers, and "gnashings of teeth" whenever the large bills come in for payment. I do not wonder that they live in outer darkness, nor that they go to church to see whether there is anything "cheerful" in the prospect after a death by gout. The man who needs a Church, or the woman who needs a Minister, or the bishop who needs a Bible, or the religionist whose feeble faith needs the bolster of a Miracle, is not born again. Such may have the form—the signs and symbols—but not the spirit of Truth.

A new birth lifts the mind above dependence upon externals, for the "only begotten" in the spirit begins life by drawing upon the Infinite Father for truths and principles. A new birth, therefore, consists in a marriage between the affections and faculties of the soul.

intellectual, and moral nature. The spirit will produce its kind. Jesus also said that. Did he not say truly. "That which is born of the flesh, is flesh ; that which is born of the spirit, is spirit"? Don't you believe it? If the Nazarene were in New York to-day, he would undoubtedly be thankful for an opportunity to re-announce that beautiful principle. Spiritualists would all enjoy it, and each would say : " Well, I have heard that before—a thing produces its kind." The physical body, however healthy and perfect, will produce only *physical* happiness. Aromal emanations from the pure body are always precious, life-giving, and beautiful; but the harmonious human mind gives off far sweeter aromal fragrances which elevate and chasten all who come within their celestial influence.

Now the body—"water"—and the soul—"spirit"—become balanced and married. That is the true relation. When there is marriage between body and spirit, what is the result? Progeny. Next comes a "new birth." Unless that true, private, interior marriage takes place, you will experience only an illegitimate birth. Many obtain such births in revival meetings. They deem themselves "converted." But think the subject all over, and see if you do not decide that all such "conversions" are illegitimate births from the spirit. Let there be a true marriage between the body and the soul—be blended by "water and the spirit"—and then observe how purely the offspring is legitimate Truth. Then, truly, you begin to comprehend high motives and ideas. First, whatsoever is *good*; second, whatsoever is *useful*; third, whatsoever is *consistent*; fourth, whatsoever is *beautiful*; fifth

whatsoever is *spiritual*; sixth, whatsoever is *celestial*: seventh, whatsoever is *heavenly* and *eternal*. The truer your marriage, the higher and more beautiful your spiritual children. Just in proportion as you grow independent of externals—just in proportion as you rise out of passions, appetites, unclean spirits, and demons—in that same proportion you enter into the kingdom of harmony. No matter where you reside, or with whom you live, that glorious emancipation and consummation will be the result of your interior growth.

Now, therefore, let us all go to work with “water”—I mean, let us cleanse out our affections. Water means purification. Regulate your bodily appetites, discipline your hidden passions, harmonize the action of your thinking faculties. Erect for yourself a high standard! Set out for personal harmony! You have a watch in the spirit. Just wind up that spirit-watch, and see that every second of time is kept right. Wind up your habits, and set your house in order. When you attain to “inward peace,” you are born again. Then you can each live a spontaneous, easy, free, orderly, happy life. What will be the result! TRUTHS! Beautiful children are they! and ever and anon another “new birth.” There is recorded on the blank leaves of the old Family Bible, by our parents, a memorandum, thus: “Born on the — day, in the year of our Lord,” &c. But there are theological births which occur under the psychology of the orthodox minister and pulpit. These theological births are seldom recorded in any book under the sun—most rarely in the “book of life.” As before admitted, sometimes such a birth is a true one, and the person

does begin to live a well-ordered and more beautiful life. Such cases are extremely rare. The rule is, as my Brother Henry truly said, that a man who was good before, is essentially no better after his "conversion."

There are many "changes of heart" in one's lifetime, and very many "new births." The marriage of the body to the spirit—this is a delightful birth. It is delicious harmony, producing what Epicurus termed "bodily ease and mental tranquillity." He never could have uttered and enforced the principle unless he had experienced its birth in his mind. Out of that marriage spring attractive and powerful *truths*; the progeny are exceedingly pure and beautiful! You can begin to count your new births from that time—the birth of *good truths*; the birth of *useful truths*; the birth of *consistent truths*; the birth of *beautiful truths*; the birth of *spiritual truths*; the birth of *celestial truths*; the birth of *heavenly truths*; the birth of *infinite truths*; the birth of God in the heart; and in all directions, eternal Progression.

THE SHORTEST ROAD TO THE KINGDOM OF HEAVEN.

“Oh, restless spirit! Wherefore strain
Beyond thy sphere?—
Heaven and hell, with their joy and pain,
Are now and here.”

We start with the question, What does the religious world mean by the “kingdom of heaven”? Almost every one’s educational memory will answer that by the expression is meant, a place far off—the residence of the Father, Son, and the Holy Ghost; a solemn celestial abode where mirthfulness is not permitted; where persons appear as monks and nuns, beautifully arrayed in white, but always with a thoughtful, meditative, abstract, poetic appearance, and on their faces an indescribable expression of unsmiling, cadaverous piety. The whole population of the Paradisaical realm, according to the world’s estimation, wear an unsportful, reverential, pious aspect; all engaged in the same rapt devotions to the august family of Gods. It must be a cold and dreary place for human nature as it is now constituted; a place of unbroken circumspection and habitual interiority. It makes us feel as though we were on the verge of an everlasting graveyard to think of it; the churchyard, with its white mementos, with its many reminders of that ghostly purity which

is to characterize the few who are saved by the blood of the Lamb.

The religious world, you know, not only looks upon the “kingdom of heaven” as a place afar off, but also as a situation attainable alone by means of the supernatural miracle of the atonement. Thus both the “kingdom” and the “road” are absurd to human reason and comprehension, and very properly the preachers repudiate the independent use of Reason on such pulpit questions. The miracle of the Atonement constitutes a sort of Air-line railroad to the kingdom of eternal monotony ! No one pretends to know how his reddened iniquities can be whitened. No one pretends to know why the angels will adore the blackest sinner the moment he arrives, *via* Atonement Railroad, and knocks at the great magical gate of St. Peter. It is all a stupendous miracle to the thick-headed sinner ; but the Church tells him, “Believe ; it is all the more gracious for its mystery, and all the more like God because of its incomprehensibility.” And thus the stupid sinner, not having thought ten minutes consecutively on the subject since his birth, drops out of skepticism and rolls into the lap of that mysterious conviction, and next permits himself to fall into a slumber of dogmatic faith most deceptive, which the Church pronounces the “sleep of the blessed”—all, if only in his soul he adopts the Gospel of Miracle by which the consequences of all sins shall be purged away.

In the course of my lectures on the “Summer-Land” it will be shown that no atonement-treated sinner realizes beyond the tomb, what these pulpit accoucheurs say he may in unbounded confidence expect to receive

at the hands of the Savior. Memory is an undying thinking power, gathering its education from all the faculties, and from every thing or influence that ever *touched* them—a power which weaves and winds every impression up snugger, and snugger, and snugger—reeling all thoughts firmer and more close together than threads on the roll of the silk-spinner—all which is to be unrolled through all the post-historic labyrinths of the great future, standing at every moment in the temple of personal consciousness as an accusing angel. And then, what men call “Conscience”—the sense of rectitude which every faculty bestows upon its possessor—locks arms with Memory, and thus the two dwell always with the individual, however ideally dressed he may be; however angelic in personal appearance; however accomplished in the scholastic arts and fashionable attainments.

But we will not dwell upon that subject this morning. I have but simply alluded to the world’s theological conception of the miracle of “Atonement.” How many believe it to be the directest road to the kingdom of heaven! My object in speaking on the point was to declare against that foolish and pernicious doctrine of miraculously saving sinners from the legitimate consequences of sin. As a theory it is immeasurably worse than the system of the allopathic medical schools, which hold that men are better for swallowing a dose of calomel on every disturbance of the liver. This error is not a whit more pernicious to the body than is the doctrine of the ecclesiastical schools, that “faith” in the vicarious atonement is permanently good to save mankind from the consequences of sin in the soul.

To enter directly upon the subject, I will call your attention—

First: To the fact that every person has an Ideal, which to realize would, in that person's opinion, constitute "perfect happiness," and perfect happiness is the usual understanding of the "kingdom of heaven." Every one will remember his or her Ideal. An ideal comes, first, out of the particular organic structure of the mind. Second, out of the *condition* of the spirit which lives within that structure. So that a person's ideal is material or spiritual, little or large, just in proportion to the construction of mind ; and besides, the ideal will always represent the *status* of the spirit, which resides beneath those organs and behind those structural conditions.

Second: Every person's Ideal is modified by the force and flow and shape of Circumstances. And hence the mind's Ideal will partake invariably of the image and likeness to the circumstances with which it is surrounded.

Third: These influential and shaping circumstances of your organization, and then the *conditions* of your spirit, are what originate and modify your Ideal. All persons receive some form of education—all experience some kind of development of the internal powers. Much valuable education to the faculties comes by friction, contact, imitation, and the force of discipline in the society of those about you. They constitute your severest teachers, and the effect of their painful teaching is education. Perhaps it will be a mis-education ; perhaps an un-education ; perhaps a complete education ; perhaps it will be nothing but consciousness of unhappy

ignorance and discord. But whatever the mental effect, which may be comprehended under the general term "education," *that* is sure to greatly modify the Ideal which your circumstances, your organization, and your spiritual *status* first developed within the sanctuary of the mind. And this "Ideal" is the first thing for us to analyze, because its complete attainment, its actualization, the embodiment of the internal image, is the individual's conception of the "kingdom of heaven"—or, perfect personal happiness.

In order to ascertain what is meant by the spiritual *status*, also what is meant by the *structure* of the mind, I will reaffirm the fact that man's spirit is constituted of several fundamental principles. These principles are internal and inseparable. Phrenologists have enumerated them up from 30 to 39; some have subdivided and counted mental organs to the number of 40. I am not impressed that this enumeration is the practical one for an internal and final analysis. It has always seemed to me, nevertheless, that the classification of phrenology was valuable to the mind, inasmuch as thereby it came into a sort of external acquaintance with itself. These cerebral convolutions, formed and forming from within, are real indications of exercises in specific nerves and substances of the brain. Thus Phrenology demonstrates that these nerves are inhabited by mind, or spirit; and where the spirit is most exercised, there will take place and be visible the largest protuberance. Phrenological classifications have been based almost entirely upon this understanding, that wherever there is a projection or depression, there the brain is either exceedingly much used, or greatly too idle. This organ-plan of the

brain was primitively necessary ; and the Phrenological classification will continue to be necessary for many ages. It is a kind of gate-of-invitation through which people can go easily in and out—thus, to some extent, forming an acquaintance with themselves, and particularly in a pre-eminently practical way.

Now, if it be true that there are thirty-eight or forty brain-gates to your spirit, as the best phrenologists say, then you will be obliged intellectually to go through each one in order to attain to a knowledge of yourself ; not only so, but you would also be obliged to flow out through the brain-channels in order to express yourself truly to a wife, to a brother, to a sister, to the world in general.

Now I think it is every one's conception that happiness consists in an equal development of the spiritual parts and physical organs, and the equal gratification of their natural desires. I suppose this to be the shortest and completest statement of what would constitute the "happiness" of a person—the supply of every want without friction, and the gratification of every desire without exorbitant expense or excessive industry. In fact, the ability to bring ends to means, and to adapt physical conditions without friction to the requisitions of the spirit, would constitute the first, clearest, quickest, directest fulfilment of the "ideal" of personal rest, peace and satisfaction with life—in a word, Happiness.

I wish now to show you that the realization of such an "ideal" is at present impossible on the face of the earth. But let me here mention that the *fundamental principles* of the human soul, according to the classifica-

tion of the Harmonial Philosophy, are only twelve in number. There are six fundamental principles of Love, and six of Wisdom. [See 3d vol. HARMONIA.] The six radical affections are the ingredients, constituents, or the fountain sources from which flow life, motion, sensation, and also the mysterious consciousness of consciousness—the wondrous psychological fact that a human mind is conscious of its own consciousness—aware of itself—the ever present “I,” which is the central reality. Hence the power of the human mind to go into deep solitude, and yet be in the midst of things. Hence the power of the human soul to retire on the far-off isle of the sea, and call poetry and music and thought and affection and friendship and philosophy and angels and Deity, all into its service and consciousness. These twelve faculties in the spirit, these twelve principles, are like all other principles, everlasting; and not only so, but it is true that each separate principle *makes a perpetual demand upon the everlasting universe in which it finds itself ever-recurringly conscious!*

Hence the doctrines in the intuitions of the soul that man *essentially* pre-existed, and also that he is destined to live after the destruction of all these physical appearances. It is this Intuition that gives the sense of weight about the spirit. The soul longs to leave this realm of dust and discord, and to sweep on through interminable spheres—endeavoring thus to realize her treasured “ideal” by striving to attain to the *ultima thule* of the present aspiration.

Each of these twelve radical and eternal principles in the constitution of the human mind makes, as I before

said, requisitions more or less vivid, positive, and energetic, upon their individual possessor, and that, too, even in this state of existence. Out of their wondrous depths spring the onward-drawing "ideal," which, attained, is termed "happiness," but which, not attained, is productive of unrest and dissatisfaction, and a feeling of *incompleteness* which ever and anon flashes painfully through and through the self-conscious mind.

It is indisputable, I think, that "happiness" would result from the harmonious action and melodious blending of all the faculties. Discordant minds cannot be happy. Only those who travel without friction along the "shortest and directest road to the kingdom of heaven," can realize what it is to tread the high royal road that leads to happiness unutterable. But there is many a person who has the constitutional misfortune to be a sort of *grindstone*, revolving in the center of outward circumstances and weight. Such people not only make other people and things with which they come in contact awful *sharp* and *severe* in feeling and disposition, but exceedingly like a cross-cut saw--working against each other with irresistible strength and with painful, destructive friction. Such minds reciprocate each other's favors by spinning and rasping off the surface-steel. They work and chafe and wear away the nap on the spirit of those about them, until they get down to the bleeding sensations of life itself, and then come the depressions of despair, with the feeling that the wound which is bleeding day by day in the family, under the very roof of apparent and reputed happiness, and in the society which is recognized as fashionable, can never be healed of the feud or forgiven the offense.

Unrest is the testimony which the Eternal of the universe has implanted in the constitution of the spirit, saying, “*You cannot spiritually die so long as there is an unsatisfied desire.* Your life will continue so long as there exists within you a want that has never been met, a condition that has not been fulfilled, or great prophecies that have never met their entire satisfaction in the unfoldments of Science, Art, or History.” This intuition is one of the strongest arguments in favor of the immortality of the soul.

Men undertake by prayer to bring “the kingdom of heaven on earth.” It is the old error in masonry of building an impossible temple, which the children of Babel first attempted in their ignorance, and which, as the story most beautifully illustrates, was a stupendously practical failure in materialistic religion. The ambition to make a mammoth broad-church balloon, to construct some theological Great Eastern, or to erect some skyward pointing temple upon which mankind can, without losing their present physical relations, reach the kingdom of Peace, is nothing but a foolish dream of error and ignorance.

Perfect happiness, be it remembered, is the received definition of the kingdom of heaven. This is what all the world is after, and it will have nothing less. But let me ask, Why do many apparently practical persons go “through hell” in order to arrive at the heavenly kingdom? Is it because they fancy that “the underground-railroad” in experience and religion, is the shortest and the safest way? or is it because such persons *err* in their fancy and judgments as to *the means*

by which happiness is attainable and procurable? These questions are important.

It is instructive to note the mistakes and errors of men respecting the means of happiness. I saw a man who supposed that his present happiness and success would be promoted by *stealing a horse* and riding swiftly across the State of Illinois to meet a companion who was expecting him. Not having the money to purchase a conveyance, and not being able to go in the regular way of travel, he attempted to secure his happiness by the adoption of spurious and vicious means. He supposed that he would secure present comfort by securing his ends; which, instead, secured him a great deal of physical confinement in jail; for nothing like spiritual rest could issue from his mistake. At first he was intellectually infatuated by the conviction that if he could only but steal a horse he would be, for that time, at least, comparatively happy. Did he not sadly err as to the *means* of personal happiness? Yet somehow I never supposed that *that* man designed to be evil—in fact, I believe he did not premeditate a crime, but adopted the readiest means of immediate success? but, like hundreds of others, he found that the path of error and injustice is the most “hellish road” he ever traveled to reach the heaven of development.

Once I met a young lady whose “ideal” was a mansion—one just out of Boston. She was beautiful, unmarried, the darling of rich and accomplished parents; the father a distinguished, influential banker, and the mother once a belle at Newport and often a central figure at Saratoga. In noticing this case it is well to recall our propositions. Her mind had

inherited a peculiar *structure*, and the structure gave birth to her *ideal*, and the ideal, borrowing itself from the spiritual *status*, declared that "perfect happiness" consisted in the splendid equipments and proprietorship of a beautiful mansion near Roxbury. I saw her and heard her ideal expressed several years ago. In three years from that time she was a wife, and in two years afterward (as I have been informed) she formally and proudly entered upon her ideal life in a great, rich, domestic establishment. I have heard of her twice since that year. Is she happy? Just think of a "material house" for a spirit endowed with *twelve radical, eternal principles!* That young wife's mind was harnessed to her home, which rises up with mystic grandeur, and which is dressed from base to attic in the most fashionable style, with all the appliances of compound comfort and distressing luxury—indeed, so beautiful are the chairs, and sofas, and *tete-a-tetes*, that they had to be immediately clad in very common looking stuff, and so concealed were they that an observer hardly knew, without being told, whether the gorgeous furniture was made of anything superior to pine boards. Chestnut or red-oak saplings, whitewashed and dressed up in coarse brown linen, would have looked quite as well. Beautiful things! So costly, so exquisite and so fragile, that not a child dared to move round among them; and as for grown persons, it was to them almost like treading upon the honey-combed edge of Vesuvius. The young wife was nervous all over the house. Her nerves were just as numerous and as much present in the bedroom as in the kitchen. I know a gentleman who said he had tried to find a place in that

great splendid house where her nerves were not. Nervous ladies are all so *very happy* in great city houses! City doctors know that many patients have had their "ideals" beautifully embodied in the possession of domestic splendors! Servants and waiting-maids know the ubiquitous nature of the nervous system. Dust! it is the special horror of the soul with twelve radical principles. Well, there is, perhaps, a *spiritual* meaning in such abhorrence. If my friend Emerson were here, perhaps he would say it means the testimony of the spirit against the crude earth. That interpretation is poetical, philosophical, and constitutional. But the habit of being *more* conscious of dirt than of refinement, is the chronic difficulty with a great many people who pretend to be "perfectly happy" in great town or city dwellings. The cook in the aforesaid lady's house was a portion of her happiness, and the girl who kept the cook at work was another happiness, and so was the girl whose special duty was to see that the girl who attended to the cook did her work, and then the other girl, whose labor was to visit daily all the extra rooms, and to see that all parts of the house were exquisitely arranged and put "to rights" just ten minutes before two o'clock, P. M.—all parts of the lady's ideal! It was all deemed necessary—all beautiful! And when the time came for parties! You know what exquisite *joy* there is in the *flutter* of a fashionable party! And physicians know what a healthy pulse is, and they also know when it beats way up ten or fifteen beyond fever-heat, which is always the case when there is "perfect happiness" in the ideal possession of a great mansion, and especially when a Party is about to be inaugurated on a grand

scale, "regardless of expense." Joy everywhere! but *not* in the "ideal" of that mistaken, miseducated, but wealthy wife in old Massachusetts. She would not attend a lecture like this; would not go to hear James Freeman Clark in Boston; would never hear Theodore Parker; thinks that the Devil, William Lloyd Garrison, and Wendell Phillips, constitute the infernal trinity! Oh, *so* "happy!"

Once I met a gentleman whose ideal of "perfect happiness" consisted in roving o'er land and sea. He longed to get away from the perpetual embarrassments of home; to throw off the entanglements of a wife who had borne him many children. At length he was at liberty, as he thought, to pursue his idea of happiness. So he started on a journey, which terminated in China; then it lapped over and terminated in New York; but he was *scarcely* perfectly happy yet! Though he had all the buffettings of journeying and all the mishaps and losses of unfortunate enterprises, yet he found, on his arrival in New York, that "perfect happiness" consisted in doing almost the same thing right over again, only he had concluded that he would embark for a different port and on the other side of the rolling globe. I do not know how *perfect* his present happiness is, but I know that when he had made the tour of twenty-four thousand miles he reported himself, and said that journeying was a good deal of "a tax," and he would give it up if he had not acquired "the habit," which, like tobacco, must be chewed over and again in order to be perfectly *enjoyed!* Poor fellow! He has cherished that "ideal," working on through the dreary wastes of ice and snow in the Arctic regions, seeking in desola-

tion for the experience of perfect happiness. It comes not out of his mistaken ideal. I asked him one day concerning his mother, and found that she had never been away from home long enough to gratify her desire for an excursion, and this desire was strongest in her just before *his* birth. Thus the great law of reproduction is reaffirmed: her desire to take a journey not being gratified, became the source of misery every hour. She was relieved from it only by exhaustion and disease, but never by a natural gratification of the imperious desire. Inheriting this consequential construction, and also imbibing the spiritual *status* which that desire necessarily imparted, on the law of reflex action, to the depths of her nature, her child was unreasonably centrifugated from his wife, and from all the endearments of the family and home. The blind impulse actuated his thoughts and led him into the open field of loose, aimless, objectless journeying. Of course he is not happy. How can a man be happy who holds in his constitution *twelve* radical principles, when nothing is done to feed and gratify them save journeying over the outward world?

I know a person who supposed that marriage would be the climacteric point in the happiness of the soul. Many there are who look upon that as *the* relation. All such are, I think, truly inspired with a sovereign and eternally important conviction. But those who expect that even the highest gratification of Conjugal Love will satisfy the *eleven other* mental principles, will find themselves mistaken in eleven parts of their existence. I have known persons who sought the marriage relation and found it, and who considered that, at the

time, it was the coronation of the heart; but at length they found that the crown of happiness had not settled upon their heads, and that yet *other* and equally imperative demands were made from within. Ere long the unsatisfied pair quarreled with each other, *because* they had not wisdom to see that *eleven* parts of their existence could not be at rest and satisfied with the gratification of the one. There was restlessness in the eleven parts of their existence and complete gratification in only one; so they *complained* to each other of each other; and from their discord came diabolism, and out of that a brood of Satans instead of angels; and thus the conjugal home was rent asunder like the temple, because their idea of happiness was built upon a foundation of sand; and although they were beautifully and truly married, and were, as a consequence, capable of building up the "harmonial union," yet they sadly and madly separated, and will probably remain so until some divine attraction either brings them together, or else sets upon their hearts the seal of eternal divorce.

How many beautiful love-temples you and I have seen, in the once happy home, all in ruins! Temples of domestic conjugal happiness rent in twain by these great, burly ignoramuses, who have much money, but deficiency of judgment. Such men are strong in the arm, but "weak in ye head." And ladies, too, perfectly accomplished in the externals—knowing by intuition what it is to love, and as well what it would be to be loved, but who have not met their mates on the philosophic basis; and so both men and women, in all parts of the world, do not often travel on the

directest, shortest, safest road to the kingdom of heaven. Standing socially against each other like sworn enemies, the quarrel begins through the use of affectionate terms in excess, beautiful little epithets. Even before persons they begin with a little curl of satire around the mouth, to name each other "My dove!" "my darling!" "my precious!" Alas! it is to be feared that they have each purchased a ticket on the under-ground railroad. All because the married do not know that conjugal love is but one-twelfth part of the individual's life and being.

You know probably that I have been, for the last fifteen years, so related to the public as to receive applications from persons in every imaginable situation. Some have lost faith in prayer; they do not believe in the confessional, nor in the dismal doctrines of the Protestant clergy. Many such minds do not know what is best for them to do. Some of them frequently visit "mediums;" others go to "clairvoyants," who have some secret knowledge of things, persons, &c., and may be able to vouchsafe true counsel. I have received almost innumerable letters from every class of persons. (My correspondence during the past ten years is a remarkable chapter in the history of human spiritual necessity.) I have sometimes almost commiserated the orthodox God, if his ears had to hear those selfish prayers that are uttered during the weakest and most contracted and foolish days, hours, and moments of men's lives. Awful is the internal history of "human shallowness which the world's prayers betray—so full of practical imbecilities, of insanities, of special self-interest, of inexpressible follies among people who

really have reputations for being sensible — men praying for God to do for them what they would not of themselves deem reasonable for any brother to ask of them. I remember the case of a lady whose “perfect happiness” she thought would consist in becoming a mother. Some two years afterward she became a mother, and I distinctly recall the experiences which she related. After the second year, she found that perfect happiness would consist, not so much in being a mother, but in *knowing* for a certainty that her darling little Eddie would grow up to be “a good man.” She was exceedingly anxious to get away out of the city into a beautiful little retired place, where no bad children could molest him or teach him bad habits, but her finances forbade it. Hence the lady’s “perfect happiness” on becoming a mother was nothing but the beginning of solicitude, anxiety, and unrest.

Now, what was that good lady’s error? I need not mention it. You know that she had eleven *other* elements in her spiritual organization which a child could never more than partially gratify. Parental love is *one*, and only one of the radical principles of the human spirit; and even when that is perfectly gratified there are yet remaining *eleven others* which have equally imperative demands that “will not down at your bidding.” And the lady’s error was her irrational belief that her “happiness” would be complete with the gratification of one-twelfth part of her nature. There was her mistake, and it is the error of thousands. Indeed, this illustrates the entire secret of nearly all human mistakes. The error consists in mistaking the *means* of happiness. By the attainment of *one* point you

thence proceed on the false notion that all the *other* parts of your nature will receive corresponding gratification and be at rest.

How many are there who are made "perfectly happy" in the actualization of the "ideal" that fortune or wealth is in itself the only important ultimate! You know how few there are who are made truly happy in *that* way. Many there are who wish to-day to try the experiment of acquiring property. John Jacob Astor attained *his* "ideal." I suppose that many of you remember what his past testimony was—he merely received "his victuals and clothes;" and yet he was the man of fortune. The more fortune, the more the slave. When the cares of property multiply and replenish themselves in your path, the greater becomes your servitude and the further you recede from the kingdom of true peace and happiness. I am glad that Mary's and Joseph's son saw and uttered this spiritual truth. No merely rich man, with his money-bags "strapped upon his back," could enter heaven any more than could a camel go through the eye of a needle. When the young man of fortune came to him and declared that he had done all the unutterable things, had performed all the virtues and made all the trips to obtain happiness, then the Spiritual man said, "Sell what thou hast"—that is, put it beneath you, make it subservient to true human interests, let *it* not be your master. That is what is meant by selling your "possessions." It is not necessary to throw away your property upon Thomas, and Richard, and Henry; but the true way is to use your wealth for good purposes, and not be used by it. The Harmonial Philosophy teaches that self-possession—

true self-ownership—is one of the paths leading to the *shortest* road to the kingdom of heaven.

I know many citizens who are made corporeally happy by the wealth of others. At least a hundred and fifty persons are made daily more comfortable, their existence is made to them vastly more tolerable, and their paths of labor are strewn with perfumed flowers, all because certain good property-men *are not servants to their riches*, but they have “sold all they have”—that is, they have become spiritual philosophers, and are using their means with discretion and with gratitude, for the augmentation and expansion of human happiness. That is for them the “shortest road;” they walk therein; and such men are, therefore, always philanthropic, cheerful, and happy.

I know a man of this stamp who has a beautiful social and moral presence; his very breath is imbued with purity and benevolence, like the fragrance of roses. Such a human spirit has in itself the beautiful realization of sitting down in the kingdom of heaven with Abraham and Isaac and Jacob—a sweet, harmonious, largely magnanimous character, beaming and graceful out of his goodness. I also know ladies of this noble, regal, heavenly pattern. They generously give of their abundance, but are not the less wealthy. They do not squander on personal ornamentation; neither do they throw away riches without thought into the treasures of old Missionary Societies, when it requires \$4.99 to pay the expense of one cent to the heathen. Nay, nay. They give their money to the worthy objects that are within their gates, or to cases of want just within the radius of the eye, and to humble,

industrious poor who come within the reach of the spirit.

I wish, therefore, to bring to your mind clearly and distinctly, without one exception, that the secret of happiness consists in removing *unnecessary friction* in one's own pathway, and in assisting to remove it from the pathway of others. Whoso doeth such deeds is a possessor of tickets on the shortest, safest, directest road to the kingdom of heaven.

First, however, it is philosophical to take it for granted that this world cannot bring you the perfect and complete realization of any one of your interior "ideals;" and, secondly, that an ideal which is but partially fulfilled can never fully satisfy the twelve radical elements of the human spirit. Hence your nature demands a Sphere of life *after* death for the purpose of growth. Mankind are made upon imperishable principles, each one of which is the harmonial voice of God, which speaks through all parts of the tree of life, moving its leaves in the winds of circumstances, and vibrating them in the currents of terrestrial affairs. Each one of these principles, I repeat, is *a word from heaven*—from God's own central spirit—saying, "Your best *ideals* are not attainable in three score and ten years; no, nor in a century, neither in a hundred centuries, nor in myriads of millions of ages, through all which time you will yet be young in the Summer-Land.

The Spiritualist is a philosophic believer in eternal life. He cannot help it. Every voice from heaven proclaims *eternal ideality*, and, at the same time, gives promise to reason for an *eternal opportunity for actuali-*

zation! It is this fundamental, natural, spontaneous, intuitive *logic*—dominating all the schools of Materialism—that will not down to any man's argument, which is the upwelling revelation of truth from within, that no ideal, however perfectly realized, can *satisfy* the whole spirit! And this dissatisfaction, this unrest, this yearning, is a *premonitory symptom*, so to say, of the future which is in store for man's mind, and which must open, like a flower in the garden of truth, to receive and welcome man to the inextinguishable light of the future. By planting yourself upon these twelve radical principles, the destructive *friction* of the present will be measurably removed, and at once you will find yourself a pilgrim on the shortest road.

No man can be perfectly cosmopolitan and wholly catholic. No man can do all things with equal skill, pleasure, or profit. A natural merchant cannot be as good a mechanic; it is neither easy nor pleasurable for him to be. It is not easy for a natural musician to be a successful merchant, nor for a mechanic to be a successful musician. It would not be easy and pleasurable for Blondin to enter the pulpit, nor for the devotional minister to be a pugnacious and logical lawyer, nor for the natural lawyer to enter upon the practice of medicine. It is not easy for man to take the position of woman, neither is it easy for woman to merge out into externalisms and do battle with the entanglements which give pleasure to the physical man; but, at present, each one is hampered and bound to a special sphere, neither realizing the implanted "ideal." For the present stage of human progress this incompleteness is necessary and unavoidable. But by removing *friction*,

the life which we are all involuntarily leading will be more freighted with solid happiness. The road of life would be less dusty and more attractive. And then, most of the present iniquities and miseries which clog and throng our way—the stumbling-blocks of ignorance in each one's path on earth—would be utterly destroyed. If, for example, you have any habit which causes your daily physical and domestic life to be a source of annoyance, *down with it!* Because, by inherent strength, you are “master of the situation.”

There is no primogeniture in this harmonial doctrine. No man inherits special wealth and extra power because he is the *oldest* son in the family of God. No! Every man and woman inherits equal wealth and power from the *innermost*. Every one is born with an equal fortune. Alas! some there are among us on earth who yet live in the slumberous quietude of idiocy, leading only an imbecile life; others there are, among all races of civilized man, who have not yet escaped beyond the animal plane of feeling and conduct. But it is your prerogative to look from a high standpoint, and with great tenderness, upon the less fortunate in the world. Remember that each human brain is a nest of *eggs* destined to hatch out twelve immortal doves, which are twelve radical, impersonal Principles. Your mission is to remove “stumbling-blocks,” not only out of the way of your individual paths, but the paths of others—not merely not to “lay a straw in the path” of your neighbor, but to take away straws that some *other* less spiritual person has laid there to work a brother's or sister's misfortune. Take them all away! Down with your Satans! (I mean your Appetites and your Pas-

sions.) Of course I do not advise any one to attempt to live without appetites and without passions ; but this is the point: let no man or woman be mastered and overcome by them. Put all “unclean spirits” beneath your feet ; bruise the serpent’s head, crush and kill him.

If you belonged to these popular pagodas—if you worshiped in these temples of the gods that are without these walls—I could not “preach” to you such things. You would be unfriendly to the ideal of progress, and would have a *different* conception of the object of life ; and as for your sins, why, you would expect happiness only by and through the “atonement.” But I will ask you, friends of Freedom ! whether, standing as you do, firmly and independently on your own feet—feeling all the way up your back the ascending vertebræ of harmonial and independent life, each vertebra representing a round in a Jacob’s ladder on which influences descend and ascend—the brain being a *nest* of the faculties to be hatched into immortality-- the whole a conscious *oneness*--standing thus, are you to consent to be *mastered* by “demons” and “satans” that are nothing but personal *passions*, and by “unclean spirits” that are nothing but your own over-indulged *appetites*? Never! You know as well as I that the “shortest road to the kingdom of heaven” is to *become master of your own proper person* ! Whatever your situation in life, whether you reside in the city of New York, or away in some rural home— whether your business is to cook or provide dinner for the family who employ you, or whether you are partaker of a dinner which others have prepared—in either case, as under every temptation, your

spiritual mission should render you "a peace-maker," and thus remove friction. By so doing, or even by so desiring to do in secret, you *shorten* the road to the kingdom of heaven, not only to yourself, but for every other human pilgrim on the globe.

And yet, let no one suppose that he or she is to be "perfectly" happy in this world. It is a shallow, idiotic, and illogical dream; it is the very opposite, the antagonist of the doctrine of universal progress. What is a perfectly contented person? What sort of a mind is that which feels no onward-drawing needs or wants? It is an idiot, with no ambition to move from its place—a nobody! What brought you out from your warm homes on this cold, wintry morning? Because you thought you would be *happier* by coming to this Hall. What is that which will soon take you away from this Hall? Because, when this discourse is finished and the choir have sung, you will then think you will feel *happier* to go away. Whatever motive immediately moves you, it is all traceable to that impulse within which dominates logic—the spirit of "change," of "progress," of "development," which rises higher than the highest steeple in this city, saying, "Onward! father, mother, brother, sister." And onward you go into the open air—and away toward other attractions, Central Park, Brooklyn, to the meeting of friends, to your home—anywhere, to get *happiness*. Never *perfect* after all!

Well, that is what you should always expect, and not be disappointed. For myself I am glad that I find just what I philosophically know that I shall find, not "perfect happiness," but the present partial gratifica-

tion of honest, healthful desires—just this, and nothing more, nothing less, unless I should greatly err in the use of means and opportunities.

Can you not, therefore, be rational? To be *rational* in everything is a ticket on the “shortest road to the kingdom of heaven.” Try the opposite course. Make the *worst* of your life, as millions on the earth do, for want of true knowledge of means, uses, and opportunities. Some shallow heads think it is very fine to be full of *taste* and full of *petulance*; they fancy it is smart to be able to scowl at every annoyance, and to wrinkle up the thoughtful brow, and to make decided speeches with inflated language on very small occasions; very smart to use the word “infinite” about the limited varieties of pocket-handkerchiefs; and lastly, it is the hight of sense and of fashion to join the vast army of ladies who go shopping at Stewart’s great Broadway agony. All this looks to many people like being as high in wit and happiness as anybody can be outside of pandemonium.

I tell you now the day will come—and each of you will remember it after it passes as well as the fact of being here this morning—when mankind will look down upon all this externalism with unutterable *contempt*, and not less with self-sorrow and unpardonable shame. Why should this be? Because such a life is unworthy! That is the reason, and it is sufficient. Every intelligent person knows that the “shortest way to the kingdom of heaven” is, not to expect in this world the perfect fulfillment of any one “ideal,” but, instead, to remove *friction* from the track of progress, to be industrious and comfortably happy in the midst of what you may have—this is the surest and safest side-road leading

toward what is better and superior in the straight and harmonious way.

I stand before you as an illustration of the truth of what I am now affirming. I will not refer to my history—every step of which is a living demonstration that a man can come from the *darkest* place in the social Egypt and find the promised Land. In the superior condition of mind a man can stand on his own feet, the proprietor of those great truths which no man's material wealth can purchase. A person with such a history may stand as a representative merely—a kind of philosophical promise—of what is possible in the ultimate of every human life! Let all welcome whatsoever gives hope to the millions.

And now, Sisters and Brothers, it is just as easy to commence from this hour as any future time. Commence to make the best, and not the worst, of what is yours or what may come. Shorten the road to human happiness, and you will greatly lengthen the duration of human life. Do not wait for the future. Begin to-day! Now, from this moment, say, "I will not be a grindstone; I will rather be a fountain and a day-spring on high. I will not be a moon to anybody; I will be either a sun or a fixed star."

Can you not say so, and indorse it by practice? It will sweeten and strengthen your feelings as soon as you commence. You will look in the mirror with vastly more satisfaction. How few wrinkles there will soon be on your face! How much cleaner and purer your skin is! The eye looks beaming and cheerful, and there is a clear, heavenly light in it, which testifies that you have adopted a new life! And when you

awake in the morning, it will seem to you as though everybody's existence had commenced anew, and that there is no dreary past in your own history! All *this* goes on the fact that you have ordered *down* your vehement passions, and said to your unclean spirits and demons: "*Away to the dark and dreary past—away! I turn my back forever upon you! You shall not again come before me! If you do, you shall be at once consigned to an everlasting death!*"

These sayings are not fictions. I know that a true Harmonial Philosopher—a real, spiritual, living soul—can rise up and live *a higher life* in the midst of his circumstances. Neither his bodily diseases, nor his habitual passions, nor his great wealth, nor his extreme poverty, nor his ignorance, can utterly deprive him of heaven and angels. Whatever his situation, he may become a candidate for an eternal voyage; for his spiritual ship is freighted with every means of happiness and progression.

THE REIGN OF ANTI-CHRIST.

" Be thou like the old apostles,
Be thou like heroic Paul ·
If a free thought seeks expression,
 Speak it boldly ! speak it all !
Face thine enemies—accusers,
 Scorn the prison, rack, or rod !
And if thou hast TRUTH to utter,
 SPEAK ! and leave the rest to God."

I shall not be able to say more than half that I feel ought to be said on this subject to the hundreds and thousands who live and think within sectarian walls ; but, according to the law of progress, the time will arrive when *all* ears will hear and *all* hearts understand the gospel of God in contradistinction to the prevalent gospel of Diabolism.

Past peoples followed the course of human prejudice concerning the faults, evils, and iniquities of their neighbors. Nothing was easier to understand than the supposed or real imperfections of souls outside of themselves. And yet *self-knowledge* was esteemed to be the highest attainment of wisdom. Every true Philosopher, Spiritualist, or Progressive Bibliarian—every person, in short, who taught or teaches from a high point of spirit-culture, advocates and urges that true *self-knowledge* is the highest and most valuable education. But those conceited minds who are not truly

self-informed, who do not yet begin to *know* themselves, who still need the hints and revealments of phrenologists and psychometrists, who most ardently wish to have themselves analyzed—are the very minds who judge, with great assurance of perception, the character and conduct of their nearest neighbors; they assume to fully *know* their neighbors' motives and the most secret thoughts that led to individual manifestations, as much in social life as in the public arena.

Nothing is more illustrative of the truth of these remarks than the history of theology. When Buddhism appeared, the Brahmins, who were the aristocratic religionists of ancient Asia, rose up and said, "That is Anti-Brahma, and should be overthrown." When Buddhism became perfectly established, and when its doctrines were sufficiently respectable to exert a wide influence in China and in many portions of the East, then Brahminism, suspending its opposition, cordially shook hands with it; then the Old and the New exchanged compliments, and sent letters of fellowship to each other; but, notwithstanding all this, one never got invited to the other's temple or pagoda. They became somewhat tolerant and respectful, but never reconciled to each other. And they are perfect illustrations of the Mosaic and the Christian dispensations.

When the Mosaic dispensation became very respectable, and great synagogues and costly temples and vast cities were consecrated to it—to the laws of Moses, which were, in a religious point of view, as complete and inexorable as were the laws of the Medes and Persians—then a pious Eastern lady had the unparalleled audacity to believe and to declare that her first babe

was conceived and “sent of God.” And then the star, according to the story, went over and stood—where? Not over a palace, but over a stable! Wise men went thither to learn, and some of them to worship. Thus began a new chapter in theological history.

But when the babe grew to a young man, and became sufficiently “meddlesome” to interfere with the Rabbinical wisdom and religious authorities of the times, then the learned doctors and profound Israelites, concentrating the opposition of both sects —of the Pharisees on the one side and the Sadducees on the other—made common cause and set themselves as one man against the young Reformer. And when the meddlesome carpenter attained his thirtieth year, and as soon as he bravely began his three years’ work for the common humanity, then they rose up as one party and said: “He hath a devil!” “This is Anti-Christ!” “Crucify him, crucify him!” And when he was outwardly successful—for it is human nature to admire and almost worship “Success”—when the young Spiritual Reformer was successful, then very gladly large multitudes “followed him.” They gathered in vast congregations to hear the amber words of wisdom as they dropped from his inspired lips, and in their enthusiasm the disciples cried, “Hosanna!” (“three cheers”—that was what they meant.) “He is successful in his signs and wonders; he is our man.” But when what the sightless world terms “defeat” overtook him; when his sweetest truths evoked a public hissing; when his associates were openly scorned; when the Sermon on the Mount was derided on all sides by the learned in the temples; and when there was a great startling convul-

sion of the world's political relations, which struck terror to the highest officers in Judea—then human nature, undeveloped and full of pride, declared itself, and many of the enthusiastic persons who followed him—some of them the most conspicuous among his friends—betrayed and forsook him, and sided with the opposition and largest party, and cried: “Crucify him!” “He is Anti-Moses!” “He is a pretender to the throne of Judea!” “He assumes to be what he is not!” “He is an impostor!” And then a Jewish magnate held his court of inquiry. The young Spiritual Reformer was there arraigned and accused. His crime was said to be sedition and conspiracy against the Roman government. He had aroused the prejudices of the Israelites. They heard him not in self-defense. That was a packed jury! And I believe that every juryman there had in his ear a private whisper, not from the angels of heaven, but from those prejudiced Israelites who prowled round about, saying,: “He is not fit to live!” “Crucify him!” “Let us defend, obey, and save good old Moses, and let us cling firmly to the Laws and the Prophets!”

But why dwell upon this event? You all know the history. It is a clear, simple narrative, and is in almost every one's external memory. Jesus was Anti-Moses. That crime was sufficient. Consequently, down he went perforce into the earth beneath. But at that moment he was greater, vaster, more almighty than all the world above ground! When the hour arrived for the eternal truth to manifest itself, the birth of it only astounded those who saw with their physical eyes. But the civilized world, to-day, looks upon that august

apotheosis—the going up of a Spiritual Reformer to live among the Gods—as one of the grandest victories over materialism, and as one of the sublimest spectacles that was ever painted on the canvas of the past; and nearly all the accredited eloquence of this age is thrown about it; all the resources of rhetoric; all the devices of grammar; all the symbolic reasonings and pictorial conceptions of Christian scholars. Music, fashion, wealth, and all the civil and political institutions of this country, more or less, harmonize with the conviction that when Jesus died the world lost its central figure in the tragedy of salvation.

Now what is this that is called “Christianity”? What is the history of Christendom? I tell you, in plain truth, that its history, from first to last, is an exact reproduction of its tragical origin. As soon as it attained to adequate power, it became the *persecutor* of every Scientific and Spiritual Reformer. In its turn, it has echoed the word “Anti-Christ” all the way down human history. The record is before you. Henry VIII declared, in the midst of his regal selfishness and personal lustfulness, that he would not be bridled in his seekings after various companions in marriage. The prelates and bishops at Rome assembled and sat in judgment against him. They shouted “Anti-Christ,” and denounced him, declaring that his relation to Catharine of Arragon was holy and valid, and that any other conjugal relation would be false as hell and opposed to the gospel of Jesus. You know the sequel of the story. He immediately broke with the whole Roman Catholic world, and from that day to this the Catholics have been denounced by Protestants as

“Anti-Christ;” and as “one good turn deserves another,” the Protestants are denounced as “Anti-Christ” by Roman Catholics the wide world over.

Martin Luther and his companion, Melancthon, who stood on the threshold of that vast religious reform which brought the blessings of freedom of conscience and free speech, were deemed “Anti-Christ” by the whole religious world then called Christendom. These were early and bitterly denounced as disbelievers in the Bible. And then, as soon as Protestantism became perfectly established, (I will not go into details of its history, which are familiar to all,) it began the anti-Christian work of persecuting and crucifying every Reformer that has arisen. And in nearly every instance the *new* man or the *new* movement was stigmatized as “Anti-Christ” and opposed as “Anti-Christian.”

Now the real anti-Christian—whether man or movement—can be easily known and recognized. The genuine Christian is one who goes about doing good, or does good whilst staying at home—not evil anywhere. A theologian—a mere theorist in religion—is a very different person. “Christ signifies Savior”—the opposite of evil and destruction. Anything, therefore, which saves, or partakes of and imparts the saving principle, illustrates the true Christ. Such a person, or such a principle, is truly “Christian.” On the contrary, anything which militates powerfully and intensely *against* the advancement of a Truth, which sets itself against the growth of a Science, or opposes the light of Reason and Intuition, is necessarily an antagonist of the good principle, “anti-Christian,” and practically an enemy of mankind. The Word of God is composed

of Love, Justice, Truth, Wisdom, and Liberty. PRINCIPLES, wherever you find them, whether in religion or out of it, are infallible and imperishable *words of God*. A Christian is one who wishes to live in relation to his fellows as he would have others live with reference to him. It is the adoption of the principle of perfect justice and reciprocation—of doing to others as you would have others do to you —having unbounded sympathy, saving charity, practical benevolence, crowned by a warm love of truth, and a reverence for what is truly Supreme. Therefore to cherish a worshipful love of Father God and Mother Nature is to be Christian and religious also, in the largest spiritual sense.

The opposite is easily comprehended. To be the opposite of all this is to be “anti-Christian.” To live unjustly and combatively, so as to produce discord and enmities among your fellow-men ; to give misinterpretations to the plainest truths that you may hear ; to act falsely, with duplicity and hypocrisy ; to deal with mankind maliciously and selfishly ; to hold passions, to harbor prejudices, to foster intemperate appetites ; in short, to do, or feel, or think, whatsoever breeds discord and destruction in human family or society, is to be necessarily and diametrically opposite to the redeeming principles, and is, strictly speaking, “anti-Christ.”

But sectarianism does not judge by this standard. Each Church holds that everything is anti-Christ which does not fully accept its adopted creed. Thus the Methodists are Anti-Christ to the Presbyterians. Calvinists could not endure John Wesley’s anti-

Christianism ; not that Methodists were not just as good pictists and citizens as the Presbyterians, but because Wesley's followers did not receive the gospel which Calvin taught as biblical and infallibly true. In like manner when Unitarianism appeared, it was everywhere denounced as "Anti-Christ." The same denunciatory spirit is written in the history of the Dissenters in England and Scotland. They fled to the mountain-glens and sought safety among the distant valleys. The Waldenses and the Huguenots—how cruelly they were persecuted in consequence of not adopting the religious *creed* which passed current as God's Word among those in power at the time ! Not because the Huguenots were not just as good as others ; not because the Waldenses were not upright and honorable persons, industrious and frugal, exemplary in their families ; but simply because they did not believe in the various cardinal principles which were authoritatively called "God's Word" in the creed of the dominant Church.

The same persecuting spirit appeared and was applied to the early leaders and teachers of the Universalist denomination. They were all "Anti-Christ." Universalism was so terribly Anti-Christian because it was not in harmony with the doctrines of eternal sufferings for a few years of sin. • John Murray did not take a large amount of stock in a personal Devil nor in a literal hell ! and so he was opposed to and denounced by the Churches that flourished in grandeur around him. And therefore these Churches said, with one voice : "He is Anti-Christian—crucify him ! crucify him !" You know the history of George Fox and of

Elias Hicks; it is all the same story, a repetition of the same outrageous conduct among the evangelical sects.

Now look at the evil spirit of sectarianism in connection with the world of Science. The Churches say: "Any Science that conflicts with the doctrines of our creeds, is no science, and it must not be taught in our schools." That was the early trouble of the so-called Christian world. It was seen that the doctrines held by scientific men, with reference to Nature, were calculated to destroy utterly the creeds of the Churches not only, but threatened to destroy as well the foundations of Christianity. Science and common sense—both powerful agents from God—early began to destroy the fiction-basis of miracles, and to reduce all mental and physical transactions to the systematic operations of immutable law. The Churches said that this scientific and rationalistic opposition to their creed was "Anti-Christian," not because these scientific men and rationalists were bad men; not because their families were less respectable than the families of believers in the Bible; but because they taught the impossibility of the Trinity; because they found nowhere in the boundless geography of God's universe a place for the eternal explosion of soul-burning sulphur; and, more especially, because Science and Reason said this world was not the center of the physical Universe, but a very insignificant part of the material system—on account of all this, the Churches rose up and said: "Anti-Christ!—down with such Science! Crucify its first apostle and advocates!" You know that the first scientific astronomers were obliged to seal their lips, to carry the beautiful truth

upon the heart, and to worship the divine secret in the silence of a prison. When Science said, "God is more illustrated, and magnified, and vindicated, in these distant planets than on this small globe," and when it said, that "this globe revolves around the sun, and not the sun around it"—then the sects cried out in great bitterness: "This is surely Anti-Christ!" and they rose in monumental resistance to the development and diffusion of such information. They opposed Science because *it* was opposed to the accepted "Word of God," as written out in their sectarian creeds.

Universalists, Unitarians, the Quakers, the Nothingarians—the evangelical and respectable sects, all the way down to the bottomless pit of old Hebrew mythology—have arisen, as one man and one power, and said: "Spiritualism is 'Anti-Christ.'" The respectable sects say: "There is no question or doubt about it; at last we have found out the evil one who is among us. He comes in 'the garments of light'—which the Devil sometimes either borrows or steals—and calls himself *Spiritualism*." Therefore the leaders and teachers of this new truth must be opposed and vanquished. Not that Spiritualists in the community are any worse persons than their Christian neighbors; not that they act offensively; not that they keep their children from the public schools, or fail to pay their taxes, or decline to make Presidents or unmake them; nor that they fail to fulfill their responsible relations as citizens, as husbands, fathers, brothers, or sisters, wives, and mothers—no, the opposition comes from the fact that modern Spiritualism is to popular theology what Christianity was to the Spiritualism of the Egyptio-Israelites. The modern

movement began about fifteen years ago. It has gathered strength and momentum every hour since. Impelled by its original moving-power of principles, it rapidly rolls past the Churches of Christendom, although they shout "Anti-Christ!" No imaginable opposition could now arrest its progress. In addition to its inherent motive force of principles, it adds the strength of "facts," which have been accumulating in all past Spiritual history. But there is a vaster and more influential attraction—viz., the discovery that the Future is larger, grander, and more permanent than the present; and that when we go forward, it is towards the light out of darkness, toward purity out of imperfection, toward harmony out of discord. This is the powerful attraction that draws onward the Spiritual movement. Its inherent momentum, and the vitality of its central principles, lift it far beyond all the growling, barking institutions that pride themselves on not being Anti-Christ. I will now ask your attention to eight points of Sectarianism—each being a form of "Anti-Christ."

1. What does sectarianism do? It breaks up human sympathies, divides families, breeds animosities, leads to misrepresentations, brings confusion, and ends in war. It goes out into politics, separates the country, divides limb from limb. This is what it does in the civil, social, and political departments of the world. Has Spiritualism brought sectarianism into the world? What is its spirit? Love of mankind—brotherly love and sisterly love—comprehending the Father and Mother principles. That is Christian, and it is also Spiritual. It is the opposite of sectarianism. Sects

have arisen out of theology and priesthood. Each decides the question for the other. But Spiritualism stands to-day as the boundless Protestant, as the Luther of Luthers in the midst of this jargon, saying, "Away with creeds and party walls! Break down the partitions, and build up liberty, sympathy, and unity, among these discordant, chaotic, and estranged elements." And this is what is called "Anti-Christ!" We say that evils, even if they be stubborn as goats, may become white and gentle sheep one of these days. Some believe that a portion of the human race will be consigned to the great goat-gridiron, to be fried forever. Goat-steak for breakfast—broiled goats for dinner—stewed goats for supper. But to teach that all goats are on the way to the sheep-fold; that all may become brothers and sisters; that all are on the way toward the infinite, approaching from a countless variety of paths which lead toward one Positive Mind, and toward one encircling sphere of immortal glory and happiness, preparatory to a larger and a grander experience in individual progress—because Spiritualism asserts and advocates these principles and ultimates, it is denounced as "Anti-Christ."

Orthodox ministers could do nothing without "a personal devil" or something equivalent to him—could do nothing for the salvation of souls without these cells in the lower portions of God's universe, where lost souls are burning and seething with unutterable suffering. Anything opposed to those beautiful cardinal principles is Anti-Christ!!! Spiritualism, Quakerism, Unitarianism, Universalism, Atheism, and Deism, are oppo-

nents of such teachings in old theology. Therefore they are denounced.

II. Next we will consider Vindictive Punishments. Did Spiritualism bring into the world such punishments? The teaching of the pulpit is, that God punishes arbitrarily; not as the natural result of violated principles. The principles themselves (we say) contain the whips of justice by which both the criminal and the victim are brought to repentance and compensation.

The Churches teach that "man is to be arbitrarily punished, and that God may justly punish to all eternity for a few years, a few hours, a few days of sin. But reason rebels; for the relation of punishment to the crimes committed, is out of all human sense of proportion. Orthodoxy regards it all as God's great wisdom, and it teaches that men ought to keep still and not criticise. But human nature insists that punishment and crime should sustain some relation to each other; that if a man sins a certain number of weeks or years, he should experience punishments which extend over something like a corresponding period of time; or that his punishment, if shortened in duration, should be at least equivalent in quantity and quality to the nature and extent of his crimes.

Perhaps the best thing that can be said of Spiritual reform is, that it brings in this Gospel—that punishment and crime are always in harmony with each other; that one is balanced by the other, and that there is no vicarious atonement, and no virtue in what is called death-bed repentance. Theology says, "Our faith will sweep you all clean, you miserable sinners; it will get you into the kingdom all beautiful at last, even though

you may have destroyed the lives of hundreds of your fellow-beings!" Spiritualism holds a very different doctrine with regard to the future of all such persons. Although there is no despair, there are opportunities and privileges, labors and schools, influences of example, and the magnetic attraction of love, all tending slowly, winningly, lovingly, to develop better faculties in such sinners, and to conquer their imperfect habits and badly developed powers. That is what Spiritualism teaches. Is it Anti-Christian?

III. In the world there is the doctrine that God sends War as an arbitrary punishment. Spiritualism teaches that War comes as a concomitant of human misdirection, of miseducation, and undevelopment. War is in harmony with man's lower mental and moral conditions. When he unfolds a more beautiful character, then Society will be sweeter, then nations will be harmonized, and then bloody Wars will cease! The Church says "War comes out of heaven; God sends it as a punishment." Spiritualism teaches, on the other hand, that War comes out of man's lowest estates, and that it is *natural* to those inferior conditions. But this is what the churches call "Anti-Christian Philosophy."

IV. Next look at the universal passion for Selfish Aggrandizement. Spiritualism comes as the opponent of such selfishness. But the churches do not oppose it. Did you ever hear a revival-minister stand in the pulpit and teach the doctrines of social reforms, by which alone mankind can be developed out of their selfishness? Nothing of this at a revival. But the people are told that Christ died for sinners, not to cure you

of your selfishness, but to make it possible that, although you are as *red* as fire with iniquities, you can be made as white as snow—not saved from the commission of sin, but from its “consequences.” Spiritualism teaches that the doctrine of vicarious atonement for the consequences of sin comes out of undevelopment, out of a lack of justice in man, out of a low, selfish condition of mentality. When men learn the principles of community; when they discover that large cities may become corporate bodies, as really and practically as these Insurance and Banking corporations; and that the whole city may become a monopoly in human happiness, instead of a mill for social, commercial, and mercantile conflicts, then will come among men the delights and beauties and equilibriums of the kingdom of heaven. Spiritualism teaches the absence of selfishness and inculcates doctrines of justice and truth to cause men to unite their interests. It will be easier to live *for* each other's interests than to live *against* each other's interests.

V. Next, I think it will be admitted that the doctrine that Woman should occupy a position equal with man is not “Anti-Christ,” though the Church affects to look upon it as such. The Church says: “The woman should not teach, or if she does, she should do it in private, and with her head covered.” Paul, a great authority in the Churches, held that woman had a place more brilliant, more attractive, more grand, away from the public arena. There are many intelligent persons who agree with Paul; but it will come to be seen one of these days that Paul and all who think with him are Anti-Christians. And those who hold to the doctrine that woman is spiritually, socially, intellectually, and

physically man's equal, but in a different way--that woman will have a career parallel with man's through all the eternal spheres--such doctrines one of these days will be called good orthodox Christian truth. Now, however, it is "Anti-Christian" and is denounced as the Woman's Rights movement. Not a church in New York City is open for a speaker upon this question. Dodworth's Hall, or Peter Cooper's Institute, or some lesser place, must be hired, to advocate the doctrine that the mother is equal to the father, the sister to the brother, and that in the future of society and of government they are to stand side by side as compeers and mutual supporters.

VI. Next, take the question of Slavery. Slavery must be several years older than Spiritualism. It started some time previous to the development of the heathen mythologies. You find it before Calvin taught, before Luther declared himself independent, or before Henry the Eighth broke with the Romish Church. You can trace it in all the lower, brutish, and selfish conditions of human society. Spiritualism declares itself the fixed and unalterable opponent of all human chattelism, servitude, tyranny, and despotism. It emancipates the individual, and proclaims freedom alike to man and woman, Jew and Christian, child and adult, black and white. Such is the philosophy of this new dispensation, which the Church calls "Anti-Christian." I know it is anti-creed and anti-church, but it is not Anti-Christian.

VII. Again, Spiritualism teaches that all Excesses are vicious; that persons who indulge in anything excessively are guilty of vice, which is certain to be pun-

ished ; and that no vicarious atonement can save them from such legitimate suffering. But the Churches hold up the doctrine that man can be cleansed by a miracle, and so pass off into the other world pure as a child born from the bosom of God. Spiritualism teaches that intemperance is as much applicable to eating as to alcohol, as much to activity as to idleness, as much to spiritual as to any other human manifestation. Intemperance in any of these departments is vice, is wrong ; and balance, equilibrium, harmony in all things, is right.

VIII. Lastly, look at the doctrine in the religious world that men are spiritually fallen in animalism, and that if they live hereafter it will be by some miraculous arrangement. Ask the Church people what they think of the future ; they will give you the most vague and unsatisfactory answer. The Future, in their creeds, is an incomprehensible Supernaturalism. They seem to think that the other world is as different from this as truth is from error.

Spiritualism, on the other hand, proves the other world to be as much a part of this existence as the human brain is a part of the spinal marrow. The spinal-marrow has been gathered up, and folded over, and in and out, and over again, and convoluted into the mental organism. The spines of all the lower world—working up through fishes, reptiles, birds, quadrupeds, and bimanals into the human, growing finer and finer until they become human cerebrum, or front brain—flowering out from the animal world through the cerebellum, or back brain, and hanging itself over on the front, the receptacle of the immortal mind ! Thus we trace the

first particles of this human brain back through the history of all the organic kingdoms of the world below.

The Churches do not seek such knowledge, and they openly repudiate it as “Anti-Christian.” But we look upon Science and Philosophy as the hand-maids of this new Religion. Spiritualism opens the human brain as the sun opens the petals of the flower, when it trembles and bursts into fragrance and beauty; and as Minerva sprung from the brain of Jupiter, so the human spirit comes forth and rises into that existence which is a continuation of this. When these soldiers, facing and fighting the enemies of Freedom, are struck down, they are not *down* except to the external physical eyes, but are in reality immediately shot *up* and *out* into a larger, sublimer existence. With this knowledge they can march on without trembling. They need not be one moment in bondage to the fear of death; there is no grave for the immortal spirit, only a natural and immediate resurrection.

But all this the Church calls “Anti-Christian.” Christian clergymen have ventured to call it the rhapsody of a fanatical brain! Spiritualism brings a great knowledge of the future. The old materialistic school of Infidelity has no chance with Spiritualism. Men who had no knowledge of the future and no faith in man, have now a scientific assurance and a beautiful hope. These truths come as an illuminating religion, expanding the human heart, refreshing the senses, and opening the reasoning powers, enabling the mind to see that there is no break in the laws of individual progress. If such a doctrine is “Anti-Christian,” then human intui-

tion has no power by which it can distinguish the truth from error. Anti-Christianism is teaching that which is opposed to the future and to God, to purity and to progress. Reformers are obliged to marshal their forces against the Anti-Christianity of Christendom. Anything which militates against the doctrine of Spiritual freedom and progress, and the development and expansion of fraternal love, is Anti-Christ, and it is undeniable that the Churches are the worst opponents of Freedom and Progress. Hence you perceive that THE WORST ANTI-CHRISTIANISM IS THE CHURCHIANITY OF CHRISTENDOM.

In conclusion, I have but to remind you that the era of Spiritual harmony is approaching ; it is coming to be part of the common inheritance. Not by any miracle, not by any supernatural arrangement, not by the death of Christ or any other reformer ; but the New Age is coming by the principles of an eternal Divinity, which are imperishably implanted in human nature. When the new truth comes, it is natural for persecution to come also. The opposition is necessary to bring out a grander and more perfect development ; so that, while we deplore and denounce this sectarian opposition, we see that it is natural and proper in the course of human progress.

I would not have any man or woman believe these principles any sooner than Nature and Reason will aid them to believe. Be just and natural in your spiritual growth ; then you will be as firm as the everlasting hills. God is the central magnet of the universe ; the spiritual world is the continuation of the natural world ; and man's spirit comes out of his brain at death just as

the flower comes out of the bud in the garden ; it is all beautifully natural, and there is no miracle ; and, therefore, when you ascend to the higher life, it will not even surprise you ; but will seem like a welcoming stream of water to the thirsty, and like a feast of wholesome food to the hungry.

This spiritual truth gives help to all and extracts help from all. Instead of finding an antagonist in popular science or philosophy, or an enemy in any of the reforms, Spiritualism finds in each and all of them true friends, dear relatives, and old acquaintances. Therefore, when a man is a Spiritualist, he will very likely be something else beside—a Woman's Rights man, an Anti-Slavery man, a Temperance man ; and he believes in the development of higher governmental organizations. He is loyal to the government while it must exist, but is ever working and longing for something better. He is in favor of punishment, if it be reformatory and not vindictive. He is therefore in favor of Justice, and is the opponent of all forms and degrees of oppression. A Spiritualist is very likely to be cosmopolitan. He will have a tender and saving regard for his fallen brother everywhere, and feels solicitude for the man who occupies a place higher than himself. He extends the fraternal grasp to those who are above and those who stand beneath. The modern Spiritualist stands erect between these positions—between social and religious extremes—and becomes a central influence, a medium for the expression of the principles of progress, and a friend to all who would grow in wisdom and harmony.

THE OBJECT OF LIFE.

"Let each man think himself an act of God,
His mind a thought, his life a breath of God ;
And let each try, by great thoughts and good deeds,
To show the most of heaven he hath in him."

The other day a friend who has listened to this course of lectures, remarked to me, "It seems to me that you always leave off in the *middle* of your subject. There is a great deal of introduction, but no completion of the subject at the end of your lecture." Yes, I proceed as a tree grows—step by step, from its first beginnings deliberately onward to fruitage; and I leave off just when you first get a glimpse of the fruit, and begin to be hungry for some of it.

The gentleman who made that remark will discover that he will resign his physical organization, at the end of this section of his external life, in a manner somewhat as I cease in my discourse—just at the place where thoughts and ideas begin to be interesting and valuable. Men usually die when life begins to be full of sweetness, magnitude, and significance. When, through many accidents and sorrows, you have learned the beginnings of a rational way to live, then there sounds a signal bell telling you that "your work on earth is over." Thus I speak on the subject before me—begin and

end, not with the end of a subject, but rather with the first sentence in an introduction. Every theme is susceptible of being amplified and lived through ages yet to come. You cannot sound to the lowest deep of any principle that is infinite, nor reach to its highest pinnacle, though you think and speak upon it every hour between the cradle and the coffin.

The object of life? The careless skeptic thinks and says, "This existence is the result of a fortuitous concourse of accidents." Aristotle said, "the fortuitous concourse of atoms." The accidental meeting and confluence of atoms, congregated, making a whole, the universe, and having inherent vital powers and consequential galvanic energies that work everlastingingly or until they wear out, is the sum of the skeptic's careless creed. What does such a skeptic think and say of humanity? He says, men are here by accident. We have stumbled out of matter into a temporary organization, into breathing, conscious life, and we shall in like manner stumble back again and drop into the chemistry of utter extinction. What then? What is the sad conclusion? Why, that the "object of life" is to eat, drink, propagate, be merry, and die.

I am acquainted with refined ladies and talented gentlemen who are, or have recently been, in this state of mind; they particularly think and say, "Let us eat, drink, and be merry, for to-morrow we die." They reject the fine Gospel of Epicurus, and, instead, adopt the purely sensual interpretation of his grand sentence, that "True happiness consists in bodily ease and mental tranquillity." Epicurus was not one who debauched his appetites and defiled the organs of his body. Pure

and simple was his style of life. Music in flavors, music in odors, harmony in compounds prepared for the stomach, purity in the fluids for drinking, and perfect health in all parts of the body, which is the basis of tranquillity of mind and repose in the spirit.

There is another interpretation of the object of life. The Assembly's Shorter *Catechism* gives the dogmatic answer to this grand question. I suppose it is natural and right that the catechisms and dogmatisms of the world should be kept securely in the same cage of creeds. They always give the same hideous howl to the soul's freest questionings, "What is the chief end of man?" You remember the answer—"To glorify God." The chief end of untold millions already gone, and of innumerable millions yet to go into the higher spheres, is simply to serve and glorify God, a supposed personality, and enjoy his presence forever. What does the dictionary say about "glory"? The word "glory" has two or three definitions; one is anything that is bright. A bright day is a glorious day. Anything that is resplendent and beautiful, is glorious. Thus the object or "end" of all these countless myriads of human hearts and heads will be one—what? "To glorify God;" that is to bedazzle his existence, to brighten him up, to make him shine—that is the first work, the middle work, and the work eternal! What next? "To enjoy his presence forever." This is the chief object of our creation and immortality according to the catechism. Who will stand or sit in the front ranks? Will everybody have an equal amount of enjoyment? If the Christians are countless, how can they be all stationed for this "glorious" work in one place? Will there not be some

vanguards and some rearguards, some safeguards and unsafe guards in the midst of the pent-up kingdom? Those who are nearest the throne, would naturally have a better chance "to enjoy his presence" than those who are from the necessity of space farther back. Or, do they take turns in coming to the front to see and "glorify" and enjoy the Trinity? Is such a life to be the basis of your employment throughout eternity? Made, as each human soul is, with twelve loving, energetic, intelligent, immortal attributes—fitted for ceaseless and variable industry, for art and for science, and demanding for their full gratification not less than the circle of the whole universe—and yet through the endless ages to *live* and *think* and *work* and *sing* only to brighten up God, and "to enjoy" the radiant smiles and gratified approbation of the Trinity! Outrageous, imbecile theology! An insult to the mind of every reasonable man! Our children, thank heaven! are not taught these heathenish doctrines. To rational minds the Catechism is like a controversy on the Trinity; nothing but "an oblong blur," a spot on the sun of progress in the development of religious ideas.

Again, suppose we take the definition that to "glorify God," means to worship and to praise him. Does that help it any? Think of a deity whose bump of approbation and other selfish organs must be constantly stimulated by the speeches and songs of his children, so that he may be comfortable and in a happy "frame of mind." Glorify God! Why, a noble human being is superior to requiring that service from either his children or peers. A true man is above acclamation or adulation. He stands upon the sublime inherent indorsement

of eternal right and truth! What other definition can sectarians give to the words, "To glorify God"? Any theological definition will be an insult to your common sense, and an outrage upon a true idea of the eternal Father-Spirit, who, like the sun, warms and lights all with love and wisdom to the ends of the universe.

There are spiritually-minded men and women, truly religious people, ardent lovers of justice and humanity, who feel that there is nothing better for the sustenance and elevation of the soul than the truth of Deity. These minds are many times tempted to ask each other, "What is the object of life?" They would "do good," but the "way" does not open with the "will," and they flounder in uncertainties. I know a person who persists in thinking that woman's highest and only mission consists in keeping house, multiplying the race, and obeying her husband in all things; and that man's strongest and most enduring interest in woman, under the laws of nature, is wholly of "the earth, earthy," and so he scouts the modern notions of woman's equality and independence. And this man, both a husband and father, began life with high hopes and sublime anticipations, believing that something heavenly and grand would grow out of the reformer's *ideal* of the holy mission and beautiful progress of woman. Of course, such a man was too weak to withstand a few of life's disappointments. Others suppose that the best way to answer the designs of life is to accumulate riches and to enjoy the power and commanding position which wealth gives. The Rothschilds and the Astors can give no other reply out of their practices and experiences. But the upshot of all is disappointment and oppressive cares, with

nothing but a place to sleep, something to eat, comfortable clothing, and only such assistance and attentions as you receive from those to whom you pay the wages due to labor. A few fine souls think Art is the object of life. Some say that whatever they feel themselves intellectually, morally, or passionately drawn toward, is the true indication of the object of their existence. I could name many other theories and definitions, but you can trace them out and analyze them for yourself.

Now since, from the mind's constitution, it is certain that each nature will act logically from its own temperaments, it becomes of the utmost importance that its convictions of life's object be of the firmest and truest character, well founded in science, in thought, in love, and in wisdom. Let us, therefore, proceed to ask and answer this question from our own standpoint :

First, Look at the lessons spread out in Nature's fields. What do you feel and see and hear? Do you not both feel and see that there is a *plan*, and a unitary flow and effort, marked out and imaged forth in all visible things? The true inductive philosopher traces "design" backward through the apparent to its central source. The earnest effort of each true investigator is to trace, through the different series of material organizations, the *thought* of God inwardly to the center, which is the heart of the eternal and infinite. When he finds the central Cause, he shouts, "Eureka, Eureka!" More wonderful than Aladdin's lamp is the magical power of this truth. It kindles up all the central fires of creation, fills individual life full of unutterable beauty, and clothes all forms of matter and animation with an undying significance. The moral world, a subterranean

sphere to which we seldom go, is divided and subdivided into beautiful series of groups or compounds. It would be useful to describe to you the divine wonders of that dark and mysterious chemical world. You would become delighted and gloriously at home among the elements and their combinations. You should learn how beautifully, how entirely in accordance with the great principle of harmony, the elements and their compounds are arranged in the laboratories of matter. Series give rise to groups, groups develop combinations expressing wholeness, and that "wholeness" constituting the entire mineral kingdom. All this arrangement of matter means something. The materialist asks, "Cui bono?" Wants to know "what for and what good?" He asks this wondrous world beneath the soil, and it points him in silence to the revelations of the wonderful worlds above.

Come to the vegetable and floral worlds. Ask our horticulturists, and our pomologists, and our botanists; ask those who daily and yearly associate with the varieties of beautiful plants and trees and flowers, who cultivate berries—ask them, for they are always enthusiastic and glad to be questioned concerning their pets. You never knew a man, a woman, or a child that had come in pure and full contact with the spirit of Deity in the flower-kingdom, but would speak of it with enkindling enthusiasm, (which means, "God in the heart,") speaking to and warming the loving and beloved flower, the two kissing and embracing, as life meets life in the angel world. But when the hard materialist looks upon all this beautiful kingdom spread out in the world, he asks, "Cui bono?" "what good?" Every intelligent

human being should ask this question about the glorious physical world, but not without a profound and reverent desire to obtain the true answer.

Next we come to the organic world; out of the simple into the compound, and animated. Look at the finely shaded gradations in this beautiful animal world. Look at the fishes and reptiles, the families of birds, the varieties of marsupials, the many branches of the mammalia, the different tribes of quadrupeds, the strange half-human form and features of bi-man, and lastly the different races of man. What does all this mean? It means that Jacob's ladder had an origin long before the advent of human organization. Its lowest round began way down in the rude fish-world, on which the angels of progress both descended and ascended through all the higher forms of matter. I do not wonder that true philosophers are enthusiasts. I wonder not that Professor Youmans, and Agassiz of Cambridge, and such men as Liebig, look as though they had roses blossoming in their cheeks when they tell the people about these beautiful manifestations of the Divine. Professor Mitchell, who has attained a higher observatory than when he lived in Cincinnati, who laid down his body while working for the grand old flag in South Carolina, can now look out into the pure blue and contemplate the stars. He now sees farther, deeper, and with infinitely more intellectual and spiritual satisfaction. And what does he see? What do the astronomers, Galileo, Newton, Humboldt, and all such who have eternal homes in the Summer-Land, see? They see unutterably more than mankind can find in the mineral and vegetable and animal. They enjoy the

life of the mathematical, geometrical, organizational and harmonious. Look at the planets. They are sown in space, and they seem to grow broadcast over the sky. The series are not sharply defined and definite. The varieties of planets are not perfectly visible, nor do they seem to be entirely mathematical in their arrangement. But the higher astronomers see better. The planets are capable of divergence. They have deliberations and aberrations. The series are, nevertheless, perfectly geometrical and mathematical. Ascend to the sublime palace of the upper universe, in which blazing planets, night and day, more "glorify God" than can all the prayers of innumerable millions. They are rigidly and immutably mathematical, geometrical, and perfect in the arrangement of groups and series, which in the combination constitutes a planetary system. This perfect system never varies from its vitalic laws. It never has a tangential development; there is never an accident in it; atoms never get up a fortuitous manifestation; all roll and unfold together in a glorious harmony, and in strictest accordance with the divine heart of the indestructible universe. Do you ask the question, "*Cui bono?*" What *good*? and what *for*?

Now comes the personal importance of the question. Here we are, in this world, standing before ourselves. What does it mean? It means that man is still man's unsolved problem. I think I need not assure you that I have with as much self-forgetful devotion as ever Hindoo bowed to his idol, with as much sincerity as an orthodox minister addresses the throne of the three deities, turned my faculties day after day, and year after year, to the answer of the question, "*Why do I exist?*"

Why, and for what object or end, does my brother and my sister, *live* ?

Daily I see about me the phenomena of marriage and the phenomena of prolificatiⁿ. Here are the facts of marriage and parentage, and the facts of bodily disease and death and disappearance. These phenomena are conspicuous and come before the world every day. Now do you not want to know what lies behind and underneath all these phenomena ? Then trace the stream of divine thought back to its fountain. Let us go through the fields of thought and traverse mountains of mystery to their very summits. As fearless explorers work among the bleak and snowy hights of the physical planet, making paths for others to tread, so let us walk upon the beautiful and fertile hights of these mountains of contemplation. Let us scale them. Sleep out every night in your doubts if you choose, or journey forward with the bare-skin of skepticism, exposed to truth's sun, but in the midst of it all hold fast to the healthy idea of the largest integrity and magnanimity in your motives. To *know*, and then to put his best knowledge into harness and to make it draw, is the grand coronation which accompanies and succeeds the good man's search after truth. With a full-hearted and holy devotion, I have pursued this question, and I shall this morning give you what, to me, is the briefest and largest answer. If I ever see more with reference to it, and can then speak to you as I now do, I shall be ready to tell it; but if I do not yield a better answer, I know that each of you will; for what is possible to me *now*, is a prophecy of realization for every other one in the progress of life.

Leaving the kingdoms of the earth and the mighty questions which they suggest, and retiring from the starry firmaments and from all the holy questions which they awaken, I ask your attention to YOURSELF, because in yourself alone you will find the explanation of "Why do you exist?" Analyzing the individual externally, you find a beginning and an end to the career of being. With the planet it is just the same. All things and bodies begin with the round 0, what is called "zero" in numerals. Man begun thus—*no* intellect, *no* industry, *no* science, *no* art; innocence equaled only by ignorance, which, under the highest moral standard, is no excellence at all. It is the absence of both vice and virtue; a condition equally exposed and assailable. We began with the negation, 0. But the moment the intellect awakened out of the impulses, (for everything has love-roots,) that moment an effort was made to expel and exclude ignorance, to widen the boundary of knowledge. All the first steps of the race were full of stumblings. But through each "fall" mankind arrived at much more than they knew before the mistake. Consider now that the race was thus started and educated. What are the results? Make one straight mark at the left of the 0, and you will have added 10 to the sum of benefits. Everything valuable that men do, adds another mark to the left of the 0. The race has added many figures to the left, while the idiot "makes his marks" at the right of the 0. What does the ignorant one get? Nothing, because his marks to the right of the cypher kills its value. Such is the idiotic plan of old theology. The progressive plan, on the contrary, makes its reports at the left of the zero. We are getting

used to great figures in the finances of this country. These great responsibilities will help to develop the better character of the people. Once people would open their eyes to see a man worth two millions. Now it will do to talk about no less than \$3,000,000. Persons who plod along through trade and arithmetic, who look daily up and down their ledgers, can see nothing higher than that which is before them. They say, "figures won't lie." So say I. Figures will teach mankind everything. They will bring men's characters up to their standard, because they will not "lie." There is that in marks made to the left of zero which enlarges and expands and makes men magnanimous, even when the "sum" drives them into driveling and shriveling bankruptcy. People never before knew what it was that enabled them to rise above great obstacles and outswim the Gulf Stream of adversity.

Figures, in the progressive history of the race, are made at the left side of the round 0. What does it mean? It means that mankind have been multiplying and enhancing the inherent value of their relations to a diviner life. This has been done for you and for me. It has come out of numbers and out of the teeming centuries. What is man's organization? He has a body, with a sphere of soul-life between the outmost and the spirit, which is deepest within. The greatest external success occurs in the middle region; as between the two extremes on the planet is the greatest fertility, the greatest industry, and the greatest development of wealth. The soul, which is not as high as spirit in refinement and function, is in contact with this world. It is the source and the play-ground of

passions and appetites. It is the fulcrum on which all passion and force-levers are placed; the bridge over which all animal emotions, impulses and energies travel between the body (outmost) and the spirit (inmost). Only now and then do we perceive glimmerings of pure spirit in man.

Men and women sing about being angels in this world. It is difficult to become angels in the cellar-kitchen of life; but it is possible. You can live a sweetly ordered life, and can use your will-power to regulate your thoughts and keep discord away. Genuine angels know nothing about being "tempted" to do anything that is wrong. If you can be tempted, you are not yet above the conditions from which temptation emanates. Pure spirit is above the reach of temptation. Moral strength to overcome or to resist evil, is the promise of the future angel. It is, in fact, the *basis* on which the angel-character is finally erected; yet if you are tempted at all, you have not ascended above the soul-plane. You do not yet live in the Spirit. You will, therefore, be tempted to do various things—little things, great things, bad things, indifferent things—sometimes, perhaps, good things may be done unwisely, or overdone, or done to excess. I know persons who do some good things until they get in everybody's way—until a very excellent thing in itself becomes a stumbling-block; like the expression of divine music, continued for hours instead of moments, becomes tedious, because too exquisite, and ultimately the best strains would be irksome to the highest master of the holy art.

I said that pure SPIRIT is seldom manifested in this world. Why? Because eighty per cent. of life here is

body and soul. Hence men say, "Well, there are only two parts of us; one is inside, soul; the other outside, body." Some insist that there is nothing but matter about and within man. Col. Colt, the man who invented the pistol bearing his name, a great, splendid looking man, once said, "Mr. Davis, I don't understand your doctrine. You say that I have an immortal soul. If you will trot it out, so I can see it, I will give you five hundred dollars." Wanted me to "trot out" the evidence that he would live after death. A soul! he did not believe in it as an eternal verity. Said he, "Here I am, so much bone and muscle and blood and brain--is there anything else? I am perfectly willing," he continued, "to help with money to support a good thing. I go to the Catholic Church, and to other meetings where I can hear fine singing and eloquent speaking, no matter where or who, and I am willing to pay for it; but I would give most to *know* that I shall always continue." He expressed the skepticism of vast numbers.

Body and soul, not SPIRIT, are most manifested during this life. Body is uppermost sixty-five per cent. of the time, and only the rest of the hours is given to soul, which includes passion, appetite, impulse, and indifferent emotions. All the energies that make soul are displayed in the heat of the blood, the electricity of the nerves, the will-forces of the brain--all enter into the composition of the soul. Now, this fact in life means something. I know that men in the churches say, "It is because individual man is fallen; this is why men have more body than spirit. The life of your heart is blackened by the Adamic curse; so you are working along and struggling through materiality."

But look deeper and see if there be not a beautiful meaning in it all. We are not authorized to contend with facts; we are here rather to comprehend and make use of them. The age of flagellation, of sacrificial offerings, of self-excoriation, of unworthy and imbecile adoration, is past. The cosmotheosis is begun. Those who linger in the rear of the vanguard will continue to fall in the ashes, and to roll and crawl like worms in the miserable muck of ignorance and theological superstition. Well, why is materiality uppermost?

The meaning of it all is, **THE BODY IS A FACTORY.**

Suppose an Indian should enter a factory at Lowell, Mass. Suppose the factory is not at work; that it is being repaired, as he enters for the first observation. Suppose the wheels are still, the shafts down on the floor and piled up in confusion, the belts lying here and there, fire out of the furnace, and that no machinery is in action anywhere. He departs without any definite impression of its utility. In a few weeks he is again shown into that factory; he looks at the buzzing cog-wheels, at the swift spindles, he sees the tremendous shafts in the act of revolution, the large leather belts running with still power, and he looks upon it with the same consternation, or with the same stupid expression, as many people look upon the object of their existence in this world. The foreman asks the Indian, "What do you suppose is the object of these wheels and shafts and belts?" "Me don't know." He shakes his head; he is almost dumb. The master-machinist then says, "Red man, let me tell you. The wheels and all the machinery that you see here, are but parts of *one* design, and *one* result will come out of it all." The savage, just

like a skeptic, knowing nothing of the end, is confounded. Now, what is that one result? Do you see that *cloth* piled upon those shelves? What! it is *all* designed to make cloth? How is it made? and from what? The savage is now taken down into the lower stories where the stock is received. There he sees coarse and dirty looking stuff—cotton. “Do you tell me,” exclaims the Indian to the foreman, “that such stuff is made into that beautiful material I saw on the shelves?” The one perfect result, accomplished through (to him) countless intricacies and most inconsistent parts, was impressed upon his savage mind.

Now, are we not all savages on this problem of life’s central object? What means this world so filled with confusion? Behold fishes and birds and reptiles and plants and trees and stars scattered and sown about everywhere. Is it all a system of accidents; all a fortuitous concourse of atoms? What means all this to man? Are not the brightest intellects confounded by the wonderful complexity of the system? Let us stand on the summits of the mountains, in the presence of this grand machinery of the universe, and learn to comprehend the magnitude of its meaning. The human body is a factory full of wheels. The stock to be manufactured into a beautiful fabric, is taken in between the lips. Look at the miserable stuff that is prepared in the world’s kitchens! What does it mean? It means that one result is to be accomplished by the wheels. What wheels? The heart, the lungs, the pancreas, the liver, the stomach, the gall-ducts, and kidneys. The soul and body, after taking in stock, wants an easy chair. The brain, the seat of government, has closed

doors for a secret session. The wheels are set in motion, for the engine has received energy from the heated fiber. You know enough of physiology not to need any specifications of the digestive process. Material is being manufactured up into the so-called immaterial. The spiritual meaning of life answers the question of the object of man's existence in this world. The passions and appetites may be put to high and grand uses; for all things we eat and drink, and all the elements we breathe, are converted into a garment, which, after death, gives personality and form and immortal beauty to the SPIRIT. You are here just as the silkworm is in the cocoon, winding fine thread into the formation of your spirit's body, so that the essence of the spirit itself can have personality and be protected forever from diffusion. At last the soul predominates and becomes the crowning work; all the rest is subordinate and co-ordinate and auxiliary. Marriage and parentage and homes, and the various arts and sciences, are so many intermediates and accessories and tributaries and streamlets flowing into the one central object of being in this world.

Whatever we eat and whatever we drink is more or less represented in the article manufactured. Hence you may have a soul prepared for the Summer-Land, streaked with tobacco. Or, it may be very odiferous after death with alcohol. Of course, the fluid alcohol will be left just where you left your money and your clothes, but the effect of it remains, because you have wrought and sprinkled it into your spirit's body. Suppose a paper-maker says, "It is no matter what I put into the composition before the article is manufactured. I can

put in cotton and old rags, old boots, some beefsteak, some old beans, and I will make paper as good and white as any other maker." Do you believe that? Ask the artist. Can he put any kind and admixture of colors in his piece? No—a beautiful painting requires a careful arrangement of properly mixed colors. So with man's foods and beverages. He is making a spiritual body from all he eats and drinks and breathes, and to accomplish this result, in the best and highest style, is to fulfill the organic object of the present life.

